THE
BRITISH CRITIC,
For AUGUST, 1801.

Si delectaris aceto,
Non facit ad stomachum nostra lagena tuum.
MARTIAL.

If sour alone your vicious palates love,
From hence depart, our book you'll not approve.

ART. I. *An Account of Travels into the Interior of Southern Africa, in the Years* 1797 *and* 1798: *including cursory Observations on the Geology and Geography of the Southern Part of that Continent; the Natural History of such Objects as occurred in the Animal, Vegetable, and Mineral Kingdoms; and Sketches of the Physical and Moral Characters of the various Tribes of Inhabitants surrounding the Settlement of the Cape of Good Hope. To which is annexed, a Description of the present State, Population, and Produce of that extensive Colony; with a Map constructed entirely from actual Observations made in the Course of the Travels. By John Barrow, late Secretary to the Earl of Macartney, and Auditor-General of Public Accounts, at the Cape of Good Hope.* 4to. 419 pp. Cadell and Davies. 1801.

THE Cape of Good Hope has not failed, from the first period of its discovery, to excite the curiosity and attention of all who are curious in geographical investigation, or lovers of natural history. Every new expedition has unfolded new objects of research, and animated a fresh ardour of discovery.

Southern Africa at this moment preſents a ſpectacle peculiarly intereſting to Engliſhmen, who for the firſt time are, by right of conqueſt, its maſters, and may indulge without reſtraint or apprehenſion, that zeal for the improvement of knowledge for which they have been univerſally diſtinguiſhed. With very few exceptions, indeed, we are indebted for all the information we have hitherto obtained, with reſpect to the Southern parts of Africa, to the enterpriſing diligence of foreigners. Kolben, Sparman, Thunberg, Gordon, Vaillant, &c. were natives of other countries, and though generally there may be no reaſon to queſtion their accuracy or candour, there is an old and honeſt prejudice about us, which inclines us to liſten with greater complacency and confidence to the narratives of a fellow Briton. Mr. Paterſon's book on this ſubject is very curious and important; but he travelled almoſt exclusively with a view to extend the knowledge of the natural hiſtory of this quarter of the globe. Mr. Barrow, the author of this volume, travelled with every neceſſary qualification, and every poſſible advantage. In the vigour of youth, with the higheſt cultivation of intellect, under the protection of a powerful and well-ordered government, he proceeded carefully and deliberately to inveſtigate what had before but ſuperficially been examined; to view at leiſure, and with every convenient accommodation, what preceding travellers had been compelled more haſtily to notice. The obligations which we owe to him are of courſe very conſiderable; he has marked with preciſion the limits which incloſe the European Colony of the Cape, and the Map prefixed to this work muſt of courſe be the deciſive and unequivocal reference, till future adventurers ſhall be able to improve, extend, and enlarge it.

The work itſelf is remarkable for its ſimplicity, perſpicuity, and, at the ſame time, for its elegance; it is divided only into Six Chapters, the ſubjects of which may be thus recapitulated.

" Chap. I. A general View of the Colony of the Cape, and a more particular Deſcription of the Promontory called the Cape of Good Hope . . . . . P. 1.
" Chap. II. Sketches on a Journey from the Cape of Good Hope, acroſs the Karroo, or Arid Deſert, to the Droſdy of Graaf Reynet 55
" Chap. III. Sketches on a Journey into the Country of the Kaffers 110
" Chap. IV. Sketches on a Journey into the Country of the Bosjeſmans. 234
" Chap. V. Sketches on a Journey from Graaf Reynet along the Sea-coaſt to the Cape 327
" Chap. VI. Sketches on a Journey into the Country of the Namaaquas . . . . . 357."

The

The reader who requires no meretricious ornament, who is delighted with no vain oſtentatious diſplay of perſonal proweſs, who looks not in every page for gorgons and chimæras dire, will be perfectly ſatisfied with all which this volume communicates. It has neither the barren jejune narrative of Kolben, nor the vain egotiſm of Vaillant, but has the better praiſe of the *quiet good ſenſe* of an Engliſh gentleman.

The three firſt Chapters, in a work like ours, require no more than general recommendation. The colony and promontory of the Cape, the progreſs from Cape Town to the Droſdy of Graaf Reynet, and the country of the Caffres, or as Mr. Barrow writes it, Kaffers, is tolerably well known and underſtood. The fourth Chapter is more peculiarly intereſting, as it throws much new light upon the hiſtory of a poor and wretched people, who ſeem to have been ſingled out, from miſconception and ignorance of their real qualities and condition, for perſecution without limit, proceeding from animoſity, without adequate cauſe. We ſhall make our firſt extract from this part of the work.

"Three weeks had ſcarely elapſed, after our return from the Kaffer country, till we were ready for another expedition to the northward, acroſs the Sneuwberg or Snowy Mountains. In theſe mountains, and in the country immediately behind them, dwells a race of men, that, by their habits and manner of life, are juſtly entitled to the name of ſavage;—a name, however, of which, it is greatly to be feared, they have been rendered more worthy by the conduct of the European ſettlers. They are known in the colony by the name of Bosjeſmans, or men of the buſhes, from the concealed manner in which they make their approaches to kill and to plunder. They neither cultivate the ground nor breed cattle, but ſubſiſt, in part, on the natural produce of their country, and make up the reſt by depredations on the coloniſts on one ſide, and the neighbouring tribes of people that are more civilized than themſelves, on the other. Twenty years ago, it ſeems, they were leſs numerous and leſs ferocious than at the preſent day; and their boldneſs and numbers are ſaid of late to have very much increaſed. At one time they were pretty well kept under, by regular expeditions of the peaſantry againſt them. Each diviſion had its commandant, who was authoriſed to raiſe a certain number of men, and theſe were furniſhed by government with powder and ball. It was a ſervice at all times taken with reluctance, eſpecially by ſuch as were leaſt expoſed to the attacks of the ſavages; and, during the late diſturbances of Graaf Reynet, theſe expeditions met with conſiderable interruptions. The people of Bruyntjes Hoogté were the firſt who failed in raiſing their proportion of men. Zuure Veldt was deſerted, and Camdeboo and Zwart Ruggens became negligent and remiſs. The people of Sneuwberg, lying neareſt to the common enemy, were led to ſuſtain the whole brunt of the buſineſs; and had they not conducted themſelves with great fortitude, perſeverance, and addreſs, that valuable part of the colony, the nurſery of cattle, had now been abandoned.

A whole diviſion, called the *Tarka*, and a great part of another, the Sea Cow river and Rhinoſceros-berg, had been deſerted, as well as a ſmall part of Sneuwberg. There is, however, another cauſe which, more than the interruption to the expeditions, has tended to increaſe the ſtrength and boldneſs of theſe ſavages, and which, unleſs removed, will in the end effect the utter ruin of this diſtant part of the colony. The caſe is this: the government of the Cape, which ſeemed to have been as little acquainted with the temper and diſpoſition of its diſtant ſubjects as with the geography of the country, formed all its reſolutions, reſpecting the Bosjeſmans, on repreſentations made to it by the perſons immediately concerned. In conſequence of theſe repreſentations, it decreed that ſuch of the Bosjeſmans as ſhould be taken alive in the expeditions made againſt them, were to be diſtributed by lot among the commandant and his party, with whom they were to remain in a ſtate of ſervitude during their lives. Such as have been taken very young, and well treated, have turned out moſt excellent ſervants; they have ſhewn great talent, great activity, and great fidelity. An oppoſite treatment has been productive of a contrary effect; and the brutal conduct of moſt of the Dutch farmers towards thoſe in their employ has already been noticed. The poor Hottentot bears it with patience, or ſinks under it; but on the temper and the turn of mind of the Bosjeſmans it has a very different effect. He takes the firſt opportunity that offers of eſcaping to his countrymen, and contrives frequently to carry off with him a muſquet, and powder and ball. With tales of cruelty he excites them to revenge; he aſſiſts them in their plans of attack; tells them the ſtrength of the whole, and of individuals; the number of their cattle, and the advantages and the dangers that will occur in the attempt to carry them off; the manner in which expeditions are conducted againſt them; and, in ſhort, every thing he knows reſpecting the coloniſts. Armed with muſquets and poiſoned arrows, a party of theſe people was bold enough, a few days before we commenced our journey, to approach within four or five miles of the Droſdy, from whence they carried off ſeveral hundred ſheep. They were followed into a kloof of one of the mountains of Sneuwberg, where they remained in poſſeſſion of their plunder, laughing at their purſuers, and inviting them to approach and taſte a little of their own mutton. One of them fired a muſquet, and the ball grazing the hat of a peaſant, cauſed the purſuing party to make a precipitate retreat.

" In order therefore to bring about a converſation with ſome of the chiefs of this people; to try if, by preſents and a lenient conduct, they could be prevailed upon to quit their preſent wild and marauding way of life; at the ſame time to ſee the ſtate of the colony, and the ſituation of the inhabitants; to inſpect the boundaries, and to examine the nature of the country, a journey to the northward appeared indiſpenſably neceſſary. It promiſed alſo much curioſity: and as no European traveller, except the two gentlemen mentioned in the introductory chapter, had ever aſcended the mountains of Snow, a great deal of novelty was to be expected from it.

" On the 20th of October we departed from the Droſdy, croſſed the *Sundry* and its accompanying Karroo, and at the diſtance of ten miles

miles north-westerly reached the foot of the mountains, within which a narrow defile of five miles in length, and a steep ascent of three miles at the farther extremity, led upon the extensive plains, and among the scattered mountains that compose the Sneuwberg. From the plains of Camdeboo, the fronts of these mountains appear to be the most regular formed, though the most confusedly placed, of any within the limits of the colony. The stone stratum that terminates their summits is so perfectly horizontal, and so regularly squared at the angles, that their vast height and magnitude alone contradict the idea of supposing them lines of masonry.

"It was on one of the plains that lie extended within these clusters of mountains, where we encamped in the dusk of the evening. The wind blew fresh, and the thermometer had descended to forty-five degrees. On the preceding day, at Graaf Reynet, it stood at eighty-five in the shade till near sun-set, and at seventy-six during the night; and in the course of this day's journey it was at eighty-three. The sudden change was probably occasioned, not so much by the difference of elevation, which in a Dutch manuscript journal is estimated at 4800 feet, as by the sudden evaporation of the moisture caused by a heavy fall of rain, that had here continued during the preceding day and night. An extraordinary decrease of temperature is always the consequence of continued rain in South Africa.

"The following day brought us to *Waay Hoek*, or Windy Corner, the habitation of the late provisional landrost of Graaf Reynet, who had signified an inclination to accompany us on the intended expedition. He had attended Governor Van Plettenberg on his journey northwards, and had since been commandant for many years on expeditions against the Bosjesmans, which had given him an opportunity of being acquainted not only with the different parts within, but also with much of the country beyond the limits of the colony. Having prepared himself for the journey, we remained with him only for the night; and on the following morning sent forward the waggons, while we made an excursion into the mountains on our left in search of Bosjesmans. A large party of these people had carried off a number of cattle but two days before, and another was supposed to be still hovering about in these mountains. The places of their usual haunts are easily discoverable, but generally very difficult of access, and not safe to approach. The kloofs or chasms, washed by torrents of water rushing down the steep sides of the high stratified mountains, frequently leave a succession of caverns, of which the Bosjesman chooses the highest, as not only removing him farther from the danger of a surprise, but giving him also the command of a greater extent of country.

"In one of these retreats were discovered their recent traces. The fires were scarcely extinguished, and the grass on which they had slept was not yet withered. On the smooth sides of the cavern were drawings of several animals that had been made from time to time by these savages. Many of them were caricatures; but others were too well executed not to arrest attention. The different antelopes that were there delineated had each their character so well discriminated, that the originals, from whence the representations had been taken, could, without any difficulty, be ascertained. Among the numerous animals

that

that were drawn, was the figure of a zebra remarkably well done; all the marks and characters of this animal were accurately repreſented, and the proportions were ſeemingly correct. The force and ſpirit of drawings, given to them by bold touches judiciouſly applied, and by the effect of light and ſhadow, could not be expected from ſavages; but for accuracy of outline, and correctneſs of the different parts, worſe drawings than that of the zebra have paſſed through the engraver's hands. The materials with which they had been executed were charcoal, pipe-clay, and the different ochres. The animals repreſented were zebras, qua-chas, gemſboks, ſpringboks, roeboks, elands, baboons, and oſtriches, all of which, except the gemſbok, are found upon the very ſpot. Several croſſes, circles, points, and lines, were placed in a long rank, as if intended to expreſs ſome meaning; but no other attempt appeared at the repreſentation of inanimate objects. In the courſe of travelling, I had frequently heard the peaſantry mention the drawings in the mountains behind the Sneuwberg made by the Bosjeſmans; but I took it for granted they were caricatures only, ſimilar to thoſe on the doors and walls of uninhabited buildings, the works of idle boys; and it was no diſagreeable diſappointment to find them very much the reverſe. Some of the drawings were known to be new; but many of them had been remembered from the firſt ſettlement of this part of the colony.

" A part of the upper ſurface of the cavern was covered with a thick coating of a black ſubſtance, that externally had the appearance of pitch. In conſiſtence, tenacity, and color of a browniſh black, it reſembled Spaniſh liquorice. The ſmell was ſlightly bituminous, but faint, and rather offenſive. It flamed weakly in the candle, and gave out a thin browniſh fluid, but no ſmell while burning; the reſiduum was a black coaly ſubſtance, two thirds of the original bulk. The patch adhering to the rock was covered with myriads of very minute flies. In reaching up to it in order to cut off a ſpecimen with my knife, the people called out to me to deſiſt, aſſuring me that if the ſmalleſt particle got into the eye the ſight of it would be loſt for ever; that it was deadly poiſon, and uſed by the Hottentots to ſmear the points of their arrows. They all agreed in the baneful qualities of this black matter, from having experienced the fatal effects of it on ſeveral of their companions, who had ſuffered lingering deaths from wounds received with arrows poiſoned by the *klip gift*, or rock poiſon. Not having as yet the opportunity of trying the deleterious quality of the ſubſtance, I cannot pretend to ſay whether this account of the peaſantry be ſtrictly true.

" In the courſe of the day we arrived at the houſe of Krüger, the commandant of Sneuwberg, who kindly offered his ſervices to be of our party, though he had but juſt returned from an expedition againſt the Bosjeſmans. He had at this time with him in the houſe one of theſe wild men, with his two wives and a little child, which had come to him by lot, out of forty that had been taken priſoners. The man was only four feet five inches high, and his wives were ſtill of a ſhorter ſtature, one being four feet two, and the other four feet three inches. He repreſented to us the condition of his countrymen as truly deplorable. That for ſeveral months in the year, when the froſt and

ſnow

ſnow prevented them from making their excurſions againſt the farmers, their ſufferings from cold and want of food were indeſcribable: that they frequently beheld their wives and children periſhing with hunger, without being able to give them any relief. The good ſeaſon even brought little alleviation to their miſery. They knew themſelves to be hated by all mankind, and that every nation around them was an enemy planning their deſtruction. Not a breath of wind ruſtled through the leaves, not a bird ſcreamed, that were not ſuppoſed to announce danger. Hunted thus like beaſts of prey, and ill-treated in the ſervice of the farmers, he ſaid they conſidered themſelves driven to deſperation. The burden of their ſong was vengeance againſt the Dutch. This little man was intended to have accompanied us; but as he ſeemed more inclined to abide by his wives, he was permitted to follow his uxorious inclinations." P. 233.

The fifth and ſixth Chapters will alſo be read with conſiderable ſatisfaction. The great and honourable diſtinction of Mr. Barrow is, that every where he evinces his deſire to communicate ſuch information only, as was the reſult of his own diligent and perſonal examination. He takes nothing on hearſay, he indulges no excurſions of the imagination, he detains the reader by no unimportant anecdotes, he ſees no monſters, he amplifies no difficulties. His object ſeems throughout to have been, to promote real knowledge, and to be miſled by no deluſion or miſinformation of any kind, but to obtain the truth, and nothing but the truth.

What he ſays on the curious ſubject of the Unicorn well deſerves attention, and is ſo conciſe as to require no apology.

" We ſtill continued our ſearch in the kloofs of the mountains, in the hope of meeting with the figure of the unicorn, the peaſantry being equally ſanguine to convince me of the truth of their aſſertions as I was to gratify curioſity. We came, at length, to a very high and concealed kloof, at the head of which was a deep cave covered in front by thick ſhrubbery. One of the party mounted up the ſteep aſcent, and having made his way through the cloſe bruſhwood, he gave us notice that the ſides of the cavern were covered with drawings. After clearing away the buſhes to let in the light, and examining the numerous drawings, ſome of which were tolerably well executed, and others caricatures, part of a figure was diſcovered that was certainly intended as the repreſentation of a beaſt with a ſingle horn projecting from the forehead. The body and legs had been eraſed to give place to the figure of an elephant that ſtood directly before it.

" Nothing could be more mortifying than ſuch an accident; but the peaſantry, who could form no idea of the conſequence I attached to the drawing of ſuch an animal, ſeemed to enjoy my chagrin. On being told, however, that a thouſand, or even five thouſand, rixdollars would be given to any one who would produce an original, they ſtood gaping with open mouths, and were ready to enliſt for an expedition behind the Bambos-berg, where ſome of them were quite certain the animal was to be found. Imperfect as the figure was, it was ſufficient

to

to convince me that the Bosjesmans are in the practice of including, among their representations of animals, that of an unicorn; and it also offered a strong argument for the existence of a living original. Among the several thousand figures of animals that, in the course of the journey, we had met with, none had the appearance of being monstrous, none that could be considered as works of the imagination, "creatures of the brain;" on the contrary, they were generally as faithful representations of nature as the talents of the artist would allow. An instance of this appeared in the cavern we last visited. The back shell of the *testudo geometrica* was lying on the ground; and the regular figures with which it is marked, and from which it takes its name, had been recently, and very accurately, copied on the side of a smooth rock. It was thought, indeed, from several circumstances, that the savages had slept in the cavern the preceding night.

"The unicorn, as it is represented in Europe, is unquestionably a work of fancy; but it does not follow from thence that a quadruped with one horn, growing out of the middle of the forehead, should not exist. The arguments, indeed, that might be offered are much stronger for its existence than the objections are against it. The first idea of such an animal seems to have been taken from holy writ; and from the description there given, a representation of the unicorn, very *illy** conceived, has been assumed as a supporter to regal arms. The animal, to which the writer of the Book of Job, who was no mean natural historian, puts into the mouth of the Almighty a poetical allusion, has been supposed, with great plausibility, to be the one-horned rhinoceros. "Canst thou bind the unicorn with his band in the furrow? or will he harrow the vallies after thee? Wilt thou trust him because his strength is great, or wilt thou leave thy labour to him?" Moses also very probably meant the rhinoceros, when he mentions the unicorn as having the strength of God. Aristotle had a very different idea of the animal, to which he gives the name of unicorn, for he describes it as a species of wild ass with solidungulous feet.

"The African rhinoceros, having invariably two horns, cannot be supposed as the prototype of the Bosjesmans' paintings of the unicorn. Besides, the former frequently occurs among their productions, and is represented as the thick short-legged figure that it really is, whilst the latter is said by the peasantry to be uniformly met with as a solidungulous animal resembling the horse, with an elegantly shaped body, marked from the shoulders to the flanks with longitudinal stripes or bands. The greatest number of such drawings are said to be met with in the Bambos-berg; and, as the people who make them live on the north side of this great chain of mountains, the original may one day, perhaps, be also found there.

"This part of Africa is as yet untrodden ground, none of the peasantry having proceeded beyond the mountains. It may be said, perhaps, that if such an animal existed, and was known to the natives

* This adverb is not used; and why is the assertion made? It is there conceived as a beautiful horse, with a horn; and it is so described, with only the addition of stripes, in the very next paragraph, and afterwards from Lobo.

in-

inhabiting a part of the country not very distant from the borders of the colony, the fact would certainly before this time have been ascertained. This, however, does not follow. Very few of the colonists have crossed the Orange river, or have been higher along its banks than the part where we were under the necessity of turning off to the southward; and the sort of communication that the peasantry have with the Bosjesmans is not of that nature to supply much information respecting the country they inhabit. The mouth of the Orange river is much nearer to the Cape than the plains behind the Kaffer mountains; yet it was but the other day that the existence of the camelopardalis was ascertained near the former place, though no savage nation, but a civilized tribe of Hottentots only, intervened. Certain animals, as well as plants, confine themselves to certain districts of the same country. The animal above-mentioned was never known to have passed the Orange river. It would appear also that in Northern Africa it has its limited range; for, since the time of Julius Cæsar, when one was publicly exhibited in Rome, it had been lost to Europe till within the present century. The accounts given of it by ancient writers were looked upon as fabulous. The gnoo is found only in certain parts of Southern Africa; and the blue antelope (the leucophæa) which confined itself to the banks of one small river in the vicinity of Zwellendam, is now entirely lost to the colony. The springbok, seen in the northern parts in troops of thousands, never made its appearance in any part of the district of Zwellendam.

"The Bosjesmans have no knowledge of any doubts concerning the existence of such an animal as the unicorn; nor do they seem to think there is any thing extraordinary that a beast should have one horn only. The colonists take it for granted, that such an animal exists beyond the limits of the colony. Father Lobo, in his history of Abyssinia, describes the unicorn as a beautiful horse; but father Lobo was considered as a person worthy of little credit, because he related things that were new. A modern traveller through the same country, in detailing some of the same circumstances touched upon by the former writer, has met with no better success. The schooled mind is apt to feel a propensity for rejecting every thing new, unless conveyed to it through the channel of demonstrative evidence, which, on all occasions, is not to be obtained; whilst, on the other hand, credulity swallows deception in every flimsy covering. The one is, perhaps, equally liable to shut out truth, as the other is to imbibe falsehood. Nature's wide domain is too varied to be shackled with a syllogism. What nations, what animals, what plants, and other natural productions, may yet be discovered in the unknown parts of the globe, a man, who has studied nature in the closet only, would hardly be supposed presumptuous enough to form a conjecture; yet such is the bias that the reputation of a name begets with the multitude, that the verdict of half a dozen generally decides the question." P. 312.

Many passages occur in this volume, which detract from the vaunting narratives of Vaillant; that which follows is too remarkable to be omitted.

"The house of Slabert, the *Tra fonteyn*, is the next usual stage beyond Groene kloof. As this family holds a distinguished place in the

page

page of a French traveller in Southern Africa, the veracity of whoſe writings have been called in queſtion, curioſity was naturally excited to make ſome enquiries from them concerning this author. He was well known to the family, and had been received into their houſe at the recommendations of the fiſcal; but the whole of his tranſactions in this part of the country, wherein his own heroiſm is ſo fully ſet forth, they aſſert to be ſo many fabrications. The ſtory of ſhooting the tyger, in which his great courage is contraſted with the cowardice of the peaſantry, I read to them out of his book. They laughed very heartily, and aſſured me that although the ſtory had ſome foundation in fact the animal had been ſhot through the body by a *ſtell-roar* or trap-gun, ſet by a Hottentot, and was expiring under a buſh at the time they found it, when the valiant Frenchman diſcharged the contents of his muſquet into the tyger, and diſpatched him. The firſt book which he publiſhed, of his Travels to the Eaſtward, contains much correct information, accurate deſcription, and a number of pointed and juſt obſervations. The ſale of the copy of this, encouraged the making of a ſecond, the materials of which, ſlight as they were, ſeem to have chiefly been furniſhed by the publication of an Engliſh traveller, whom he pretends to correct; and, from an account of an expedition to the northward, ſent out by the Dutch government of the Cape, in ſearch of a tribe of people reported to wear linen clothing. The fact ſeems to be this: that he left *Zwartland* in July, travelled to the Orange river, and returned at the beginning of the following December, at which time he is conducting his readers to the northward, as far as the tropic. The inventive faculties of the Abbé Philippo, who is the real author of the work, ſupplied what he conceived to be wanting in the traveller's remarks, and in the two above-mentioned publications." P. 359.

The account of the marriages, in the concluding Chapter, is peculiarly intereſting and important. We ſhall, however, ſelect but two more ſhort ſpecimens.

"Though the Namaaqua Hottentots vary but very little in their perſons from the other tribes of this nation, their language is widely different. It is obviouſly, however, of the ſame nature, and abounds with the clapping of the tongue peculiar to the Hottentot. They are of a taller ſtature in general than the eaſtern tribes, and leſs robuſt. Some of the women were very elegant figures, and poſſeſſed a conſiderable ſhare of vivacity and activity; and they had the ſame conformation of certain parts of the body as the Bosjeſmans women, and other Hottentots; in a leſs degree, however, than is uſual in the former, and more ſo than in thoſe of the latter Like the Hottentot women of the Eaſt, the moſt ornamental part of their dreſs was the little ſquare leather apron, to which, in addition to the border of ſhells or beads, were appended ſix or eight chains in pairs, whoſe points dragged on the ground; the upper part of each chain was copper, the lower of poliſhed iron. They are ſupplied to them by the *Damaras*, a tribe of people to the northward, who will ſhortly be noticed.

"The huts of the Namaaquas differ very materially from thoſe erected by the Hottentots of the colony, or by the Bosjeſmans, or by the Kaffers. They are perfect hemiſpheres, covered with matting made

made of ſedges; and the frame-work, or ſkeletons, are ſemicircular ſticks, half of them diminiſhing from the centre or upper part, and the other half croſſing theſe at right angles; forming thus a true repreſentation of the parallels of latitude and meridians on an artificial globe. They are in general from ten to twelve feet in diameter; and ſo commodious, that many of the peaſantry of the Khamies berg have adopted them.

"Theſe people, like the Kaffers, pay the greateſt attention to their cattle; and, after the manner of that nation, they give to the horns of their oxen artificial directions, confining the ſhape generally to the ſpiral line, ſomething like the Koodoo antelope. Thoſe of the Khamies berg, in the poſſeſſion both of Dutch and Hottentots, are large boney cattle, not in the leaſt degree inferior to thoſe of Sneuwberg. The people too in their perſons are equally robuſt with thoſe of Graaf Reynet. An old Namaaqua Hottentot woman is a figure that the moſt ſerious could not behold without laughter, and an old Dutch woman of this part of the country without pity, the firſt being remarkable for the prominences of the body, the latter from its want of points and uninterrupted rotundity. The breaſts of the former are diſguſtingly large and pendant; the uſual way of giving ſuck, when the child is carried on the back, is by throwing the breaſt over the ſhoulder. In this formation of their perſons, they agree with the Latin ſatiriſt's deſcription of Ethiopian women on the borders of Egypt:

"In Meroë craſſo majorem infante mamillam."

"In the women of ancient Egypt, enormous protuberances of the body were very common, and have been attempted to be accounted for, by various authors, from a variety of cauſes. Though one of theſe may exiſt in the impurities of the water, yet the eſſential difference in the effect produced on a Hottentot and Dutch woman, ſhews different prediſpoſitions to exiſt inherent in the perſons of each." P. 389.

"The Namaaqua Hottentots ſeem well acquainted with poiſonous ſubſtances, though they now make uſe of none. The bow and arrow, their ancient weapons, are become uſeleſs. The country they now inhabit is almoſt entirely deſerted by all kinds of beaſts that live in a ſtate of nature, and the dread of Bosjeſmans prevents them from ranging far over the country in queſt of game. Formerly, however, the kloofs of the Khamies berg abounded with elands and hartebeeſts, gemſboks, quachas, and zebras, and were not a little formidable on account of the number of beaſts of prey that reſorted thither. A few days before our arrival at the foot of the mountain, a lion had occaſioned ſome little ſtir in the country, which had not yet entirely ſubſided. A Hottentot belonging to one of the farmers had endeavoured for ſome time, in vain, to drive his maſter's cattle into a pool of water encloſed between two ridges of rock, when at length he eſpied a huge lion couching in the midſt of the pool; terrified at the unexpected ſight of ſuch a beaſt, that ſeemed to have its eyes fixed upon him, he inſtantly took to his heels, leaving the cattle to ſhift for themſelves. In doing this he had the preſence of mind enough to run through the herd, concluding that if the lion ſhould purſue, he might take up with the firſt beaſt that preſented itſelf. In this, however, he was miſtaken. The lion broke through the herd, making directly

after

after the Hottentot, who, on turning round, and perceiving that the monſter had ſingled him out for a meal, breathleſs and half dead with terror, ſcrambled up one of the tree Aloes, in the trunk of which had luckily been cut out a few ſteps, the more readily to come at ſome birds' neſts that the branches contained. At the ſame moment the lion made a ſpring at him, but, miſſing his aim, fell upon the ground. In ſurly ſilence he walked round the tree, caſting every now and then a dreadful look towards the poor Hottentot, who had crept behind ſome finches' neſts that happened to have been built in the tree." P. 293.

We have never peruſed a book of Travels written with greater candour and ſimplicity, yet containing more authentic and ſatisfactory information. We think that as far as relates to the Cape of Good Hope, Mr. Barrow will, in future, be referred to as the moſt ſecure authority, having from recent and perſonal inveſtigation, either detected the errors, removed the doubts, or confirmed the aſſertions of preceding travellers. Our opinion of his accuracy is ſo great, that we could have wiſhed for a few delineations of what has hitherto been imperfectly repreſented. We ſhould in particular have been pleaſed to have ſeen a figure of the Bosjeſman male and female, of the curious ſketches in the caves which he viſited, and of ſome plants not yet accurately known. But the Map which is prefixed is excellent, and will of courſe, marking as it does the preciſe limits of the colony, ſuperſede all others. We ſhould think that Mr. Barrow may ſtill, from his common-place book, be able to communicate further information reſpecting Southern Africa; we nevertheleſs think it incumbent upon us to thank him for what he has already given us.

ART. II. *Gottfried Chriſtian Reich, Med. et Chirurg. Doct. et Profeſſor, Member of many learned Societies, on Fever and its Treatment in General. Publiſhed by Command of the King of Pruſſia, by the higher College of Medicine and Health of Berlin.* 1800. *Tranſlated from the German, by Charles Henry Parry, Ordinary Member of the Phyſical Society of Goëttingen. To which are added, a Preface, by the Tranſlator; and an Appendix, by Caleb Hillier Parry, M. D. F. R. S. Member of the Royal College of Phyſicians of London; and One of the Phyſicians of the General Hoſpital of Bath.* 8vo. 102 pp. 3s. 6d. Cadell and Davies. 1801.

THE animal body, according to the tenets of the new philoſophy, being ſuppoſed to be compoſed of hydrogen, azot, carbon, oxygen, &c. combined in certain proportions,

as

as long as the union of theſe ſeveral principles continue to be complete, and the due proportions of them are preſerved, the body will remain in health; but when theſe are diſturbed, diſeaſe follows. The indication therefore in all diſeaſe, is to reſtore the union and equilibrium of theſe principles.

This is without doubt a conciſe and compendious theory of medicine, and if found true in practice, muſt be highly grateful to the ſtudent, as well as advantageous to the ſick. That it is ſo, as far as regards fever, Profeſſor Reich ſeems perfectly convinced, and thinks he has diſcovered the preciſe nature of the aberration that occaſions that diſeaſe. We ſay that diſeaſe, for although writers on the theory and practice of medicine, have imagined they have diſcovered ſo much variety in the face and appearance of fevers, as to diſtinguiſh them into different ſpecies, the intermittent, remittent, continued, inflammatory, nervous, putrid, petechial, &c. this author ſeeing they all agree in certain leading ſymptoms, endeavours to prove that they are one and the ſame diſeaſe, derived from the ſame individual ſource, namely, a deficiency or preternatural union of the oxygen, one of the component parts of our frame. Hence he infers, that the true and legitimate mode of cure in every fever, conſiſts in ſupplying ſo much oxygen as is found to be deficient, and thence reſtoring the equilibrium among the conſtituent principles, whence health will follow, he ſays, as a neceſſary conſequence, unleſs ſome organ eſſential to life ſhould have been deſtroyed, prior to the application of the remedy. The cure of fever, he ſays, may be often effected, even in very deſperate caſes, in the ſpace of a few hours, provided no material organ has been previouſly deſtroyed, as has been juſt mentioned. But we will give two or three of the Aphoriſms, elucidating this doctrine, as tranſlated by Mr. Parry, for the original work, which is in German, is become ſo ſcarce, that the tranſlator could not purchaſe a copy.

"XXIX. As every diſeaſe, in general, is a peculiar modification of the ſtate of life of the body, ſo alſo is fever, in particular, a modification of this ſtate. The word fever is accordingly uſed to diſtinguiſh a peculiar ſtate of life, which muſt diſcover itſelf by a certain form, in order to characterize a genus of diſeaſe, different from all other diſeaſes.

"XXX. In ſo far as, by the term fever, we point out a certain form of diſeaſe, which belongs in common to all the maladies included under that name; ſo far muſt all theſe ſeveral maladies agree with each other." P. 17.

"XXXIII. All fevers, from the ſimple ephemeral fever to their higheſt degree, the plague, are, therefore, only different ſpecies of one and

and the ſame genus; and in order that a right definition may be given of fever in general, the common, that is generic, character muſt be included in the definition.

" XXXIV. Now what is this generic character? Does the perception of it lie ſo near, that it may be immediately diſcovered? To a thinking mind it certainly lies near enough. For though it cannot be materially diſcovered, becauſe it is itſelf not material, but abſtract, yet we may infer it with abſolute certainty from the aggregation and arrangement of the phænomena of fever, and its perceptible external cauſes.

" XXXV. Now we may empirically remark, that every thing which diſturbs the general proportions of the two principles of life relatively both to themſelves and to the ſimple and compounded matter exiſting in the body itſelf, by means of which is produced the variety of principles neceſſary to life; whatever, I ſay, diſturbs theſe proportions, and thereby occaſions that fermentation which I call anti-natural, excites ſuch ſymptoms as are peculiar to fever.

" XXXVI. Theſe ſymptoms conſiſt in a ſometimes greater, ſometimes leſs, change of all ſecretions and excretions, which depends on the diſturbance of the due proportions of the matter operating on and in the body, produced either by an abſolute diminution of oxygen, or by a particular chemical application of it, occaſioned by external circumſtances." P. 18.

" XLIII. The proximate cauſe of all fevers lies, therefore, in a defective reception, or the anti-natural application, of oxygen; or in the exceſſive accumulation and developement of azot, hydrogen, carbon, ſulphur, phoſphorus, or any of the other ingredients of the human body, which are conſidered as ſimple; or in the various poſſible anti-natural combinations, binary, ternary, quaternary, quinquenary, &c. of theſe ſubſtances, either with each other, or with thoſe which modify them, and which are conveyed to us from without under the names of caloric, matter of light, magnetic and electric matter, &c." P. 22.

" XLVII. Oxygen, therefore, muſt be the only ſure remedy againſt fever; which, however different in its origin, in its nature remains one and the ſame, becauſe this diſeaſed ſtate always proceeds from an abſolute or relative want of oxygen, &c." P. 24.

And as acids, particularly the mineral acids, contain a larger quantity of oxygen in proportion to their bulk, than any other ſubſtances we are acquainted with, they offer the moſt ready and certain aſſiſtance in the cure of fever.

" The cure of fever will conſiſt," he ſays, " in communicating to the body, and equally dividing in it, ſuch a quantity of oxygen, as is neceſſary for the reſtoration of the equilibrium between its different conſtituent parts, *which was till then deſtroyed by the motions of the fever.*" Aph. LV. p. 31.

The next conſideration of the author was, whether ſuch a quantity of the acid might be ſafely adminiſtered, as would be ſufficient to ſupply ſo much oxygen as might be required to reſtore the equilibrium among the conſtituent principles, and thence extinguiſh fever. The firſt trials made by him were with the ſulphuric acid, as containing the greateſt quantity of oxygen; but finding this acid diſagree with his patients, and that it did not readily part with its oxygen, he ſoon quitted it, and had recourſe to the muriatic acid, in which the oxygen is contained in a more volatile or ſeparable ſtate. As the mineral acids are found to be of different degrees of ſtrength, the preciſe doſe that may be neceſſary to be employed cannot be aſcertained. The proportions here recommended, are from one dram to half an ounce of the acid, to half a pint of water, ſweetened with an ounce of ſyrup, to which half an ounce of nutmeg, or any other ſpirituous water, may, the author ſays, be added. Of this mixture, one, two, or three table-ſpoonsful or more may be given, by itſelf, or diluted with water, every hour or two, as circumſtances ſhall dictate, and continued until the cure is completed. The acid was ſometimes given in clyſters, when a ſufficient quantity could not be taken by the mouth.

From the confidence with which the author ſpoke of his ſucceſs with this medicine, in the cure of fever, even in the moſt dangerous ſtages, the compoſition of which he kept ſecret, the King of Pruſſia was induced to direct the phyſicians to the hoſpital La Charité, at Berlin, to put ſome of their patients under his care, and ſuperintend their cure. In the report of the phyſicians, they inform the King, they had put twenty-eight patients, affected with febrile complaints, under the care of the Profeſſor;

"but there being no malignant contagious fevers among them, they could not completely decide on the merit of the medicine. That from the caſes of thoſe of the 28 patients who died in the hoſpital, as well as from many others out of the hoſpital, which in part terminated fatally, and in part, could only be ſaved by the uſe of other remedies, it follows, they ſay, that the aſſertion of the Profeſſor, that in fevers of all kinds, danger may be removed by it, in a few hours, is not fully proved."

At the ſame time they bear teſtimony to the learning and ability of the Profeſſor, and allow "that the remedy will produce ſpeedy effects, and ſometimes afford quick relief in febrile complaints." On this report, although by no means ſatisfactory in the main point, the King granted a penſion of 500 thalers, nearly an 100l. ſterling, during his life, with remainder

mainder of half that ſum to his wife, if ſhe ſhould ſurvive him, the Profeſſor ſtipulating on his part, that he would lay before the public a full account of his theory, and of the medicine, with which his cures had been effected. This he has done in the piece before us; he has alſo publiſhed, we learn, a collection of caſes, but of theſe we have received no account. As the buſineſs however is before the public, we have no doubt but attempts will be made, both here and in Germany, to aſcertain the real power of the medicine. Dr. Parry, of Bath, the editor of this little work, has added an Appendix, in which, after ſome general obſervations on the uſe of the muriatic acid, which had been recommended, he obſerves, in putrid and malignant fever, by Sir William Duncan, and afterwards by Sir William Fordyce, relates the caſes of two patients in fever, and one, affected with an epileptic complaint, to whom he has given the medicine, and in each of the caſes, the patients appeared to receive ſome benefit; but neither the experiments of Dr. Parry, nor of the phyſicians at Berlin, give reaſon to countenance the high opinion of its efficacy, which the author appears to entertain.

ART. III. *The Syſtem, followed during the Two laſt Years by the Board of Agriculture, further illuſtrated. With Diſſertations on the Growth and Produce of Sheep and Wool, as well Spaniſh as Engliſh. Alſo Obſervations upon, and a new Plan for, the Poor and Poor Laws. To which are added, Remarks on the Modes of Culture, and Implements of Huſbandry, uſed in Portugal; and an Inquiry into the Cauſes of the late Scarcity, and Means propoſed to Remedy it in future. By John, Lord Somerville. Illuſtrated with Plates.* 4to. 187 pp. 15s. Miller. 1800.

IN a preliminary diſſertation, it is juſtly ſtated by Lord Somerville, that much could not be expected from a Preſident of this Board, who "laboured under the difficulties of a grant, not great in itſelf, that grant half conſumed in ſalaries, and for the ſubſequent eighteen months involved in debt." P. 3. The agricultural ſurveys of each county are ſaid to have had much good effect in North Britain, where the idea was not altogether novel, but much ill effect in ſome of the central and ſouthern parts of the iſland.

"Whether

"Whether it was, that ſome of theſe reports were attempted by men, who were ſtrangers to the counties, or otherwiſe unfit; or that farmers abſurdly conjectured that theſe reports were intended by government for ſome purpoſe of taxation, is not clear; but the effect notoriouſly was that of ſealing up their lips, and creating in their minds no common jealouſy of the inſtitution itſelf." P. 5.

We apprehend that the matter is much clearer than his lordſhip ſuppoſes. Both theſe cauſes concurred. To the exiſtence of the firſt we can bear atteſtation, from an attentive peruſal of thoſe reports; a peruſal, which we have heard, and it is charitable to believe, was not beſtowed upon them by any one officer, or acting member of the board.

In his addreſs on the 8th of May, 1798, the preſident ſtates the funds of this board; the reſult is, that there remained "a charge in the grants of 1798 and 1799, of 2,110l. 6s. 4d." if the plans of the late preſident ſhould be adopted, for ſurveying, printing, &c. otherwiſe only 418l. 9s. 11d. A *ſecret* ſeems to be here diſcloſed: was not this anticipation of public grants one of the occult cauſes of the choice of a new preſident? He then (with our moſt cordial approbation) diſcourages "profuſe publications on huſbandry;" recommending to the board "annually one well-digeſted quarto volume, from the *infinity of materials* now in its poſſeſſion:" (p. 10) by which means a ſaving would be effected of 1000l. a year, to be applied to better purpoſes, which are here ſet forth. Whenever the debt ſhould be liquidated, Lord S. ſuggeſts "the propriety of hiring a tillage, or controvertible farm, of not leſs than 300l. a year; to hold out, as an example to the nation, the moſt vigorous ſyſtem of modern ſubſtantial improvements in huſbandry." P. 13.

In the preſident's ſecond addreſs, on the 17th of November, 1798, we find one ſcheme, againſt which we muſt proteſt:

"Materials for the annual volume, according to the plan adopted by the Board, are in forwardneſs; and, with the approbation of the ſeveral authors, in each volume *ſuch extracts from one or more country reports will be included*, as may tend to promote, rather than diminiſh the ſale of the report itſelf." P. 24.

This has been a part of the plan of the *Bath Society;* who have eked out their volumes by extracts from theſe reports, of *much more than one hundred pages together.* We conceive ſuch a proceeding to be highly diſreputable. What is this but making readers pay twice for the ſame thing, dear enough perhaps at a ſingle coſt? The principal topics of this addreſs are, "the ruinous ſyſtem of expence that ſo much prevails in out-door

farm-buildings; the miſtaken principles of draught; and the oſtentatious parade of horſe-teams." P. 25.

The third addreſs of Lord S. May 14, 1799, is on the ſubject of Sheep and Wool. That Engliſh wool may rival the Spaniſh, his lordſhip ſtrongly recommends and deſcribes a moveable "cot or covered fold, during the cold months." P. 47. Whatever may become of this ſcheme, the next, for mixing ſalt with the food of ſheep, ſeems to promiſe much benefit. Lord S. has been fortunate enough to ſucceed in a difficult enterpriſe, that of importing from Spain a number of picked ſheep, of true and high blood; together with the whole ſyſtem of managing them. From this ſucceſsful effort very great advantages are expected in the improvement of Britiſh wool.

The author's "new plan, for the poor and poor-laws," appears to ſome of us, who have been many years in the daily practice of adminiſtering thoſe laws, to be ſo romantic and utterly impracticable, that the ſubſequent obſervations upon, and objections to them, by various perſons (occupying all together 58 pages!) are merely labour thrown away in combating a ſhadow. (pp. 86—144.)

At p. 149, Lord S. affords us an opportunity of admoniſhing agricultural writers, to abſtain from all declamation againſt claſſical ſtudies and exerciſes, whether they relate to proſe or poetry. Upon a farm, let agriculturiſts triumph over ſcholars; but not ſo, when they come to the preſs. With all his lordſhip's averſion to "hexameters and pentameters," we may venture to pronounce, that if his maſter had drawn from him, while at ſchool, or his tutor at college, three couplets only of conciſe, terſe, energetical latin verſes, his lordſhip would have fortunately gained the art of compreſſing this volume within half of its preſent compaſs. Away with all practical knowledge of agriculture from "our public ſchools and univerſities," if it muſt be obtained at the expence of that intimate acquaintance with ancient and modern literature, that correct and elegant taſte derived from this ſource, or greatly improved by it; and that elevation and refinement of ſentiments and manners, which diſtinguiſh the real Engliſh gentleman (to ſay nothing of the legiſlator and ſtateſman) from the mere occupier of his lands!

At p. 151, an account is given, illuſtrated by a plate, of the method of ſlaughtering cattle in Portugal. It ſeems to be very deſerving of attention, "as well on the ſcore of humanity, as of expedition." The next page exhibits a plate, with ſome uſeful information concerning windmills around Liſbon.

P. 155.

P. 155, gives us a ſlight acquaintance with ſome ingenious methods uſed in Portugal and Spain, for conveying water acroſs roads and valleys.

The Portugueſe are ſaid to excel in the uſe of the *hand-hoe*, a plate of which is given. "The power of Portugueſe oxen in draught," is extolled; and three plates on this ſubject, and on the mode of draught in France, are preſented to us. The following intelligence is as extraordinary as, we doubt not, it is accurate.

"It is a rare thing, to ſee in the ſtreets oxen low in condition; and though paſture graſs is unknown in the country, they are generally kept in the higheſt order poſſible, almoſt fit for the butcher; except when very old, for they are worked to a great age: and yet their feet rarely ſuffer, notwithſtanding the great exertion ſuch heavy loads and ſteep ſtreets require." P. 165.

The author's "inquiry into the cauſes of the late ſcarcity, and means propoſed to remedy it in future," amount only to a panegyric upon oxen for the plough and draught, and a depreciation of horſes. We do not concur in the intimation given to "the legiſlature, to ſtrike at the root of this (ſuppoſed) evil," the uſe of horſes; nor can we forbear to think that *taxation* is a very rough and unconvincing ſort of argument againſt it; much reſembling, in its logic, *argumentum baculinum*.

We object ſtrongly to the form, and the conſequent price, of this volume. By lopping off many redundancies of ſtyle, and ſome things unimportant as to matter, the author might have reduced the book, without any diminution of its uſefulneſs, to 100 pages in 8vo. and, in that caſe, the publiſher, by uſing paper of a moderate quality, might well have afforded to ſell the volume for 5s. inſtead of 15s. But it ſeems to be the ſettled plan of all agricultural writers, that their diſcoveries and improvements ſhall be confined to the libraries of the rich, there probably remaining "to dumb forgetfulneſs a prey;" inſtead of being carried into the field by the real practical farmer.

Art. IV. *Dr. White's Ægyptiaca. Part I.*

(Concluded from vol. xvii, *p.* 572.*)*

IN the three preceding ſections of his elaborate diſquiſition relative to the magnificent column, ſo abſurdly denominated Pompey's, the learned Profeſſor having ſhown the fallacy of the hypotheſes reſpectively contended for by Wortley Monta-

gue, Brotier, and Michaelis, proceeds in the fourth, on which we are now to enter, gradually to unfold his own more conſiſtent and probable opinion. Pococke, the moſt correct and erudite of all the travellers on Egyptian ground, has been already cited in proof that there remained, *in his time*, fragments of maſſy columns, ſimilar to the ſubſtance of the ſhaft, which is of *red granite*, ſcattered around in the immediate vicinity of the pillar in queſtion; and the poſitive teſtimony of reſpectable Arabic writers of the middle centuries, has been adduced in further proof that, *in their time*, it was ſurrounded by nearly four hundred of ſuch pillars. Of what immenſe fabric did thoſe pillars form the vaſt portico, or fill the ſpacious area? By whom was it erected, at what æra, and for what purpoſe? That is the intereſting queſtion to be diſcuſſed in the fourth and following ſections; and few writers, beſides one ſo locally well acquainted, from the train of his peculiar ſtudies, with Egyptian antiquities as Dr. White, could have reſolved it.

The ſite of the great temple of SERAPIS, renowned above all others in the Pagan world, except the capital itſelf, for its riches and its ſanctity, becomes, therefore, the next object of inveſtigation, and is demonſtrated, by evidence of an irreſiſtible kind, to have been on or very near this ſpot. The lofty columns that led to, or adorned and ſupported, that magnificent edifice, with all the other appendages of its grandeur, are then deſcribed in extracts from the moſt authentic ſacred and pagan hiſtorians of that period, when its glory flouriſhed moſt, and while the abominable ſuperſtitions daily practiſed in it by the infatuated Egyptians rouſed the indignation, and fired the glowing eloquence of Origen, and the other zealous Biſhops of Alexandria, in whoſe pages are at once recorded its glory and its degradation. For the authorities brought to ſubſtantiate this part of the Profeſſor's argument, we muſt refer to the book itſelf, from p. 36 to 44, and the learned Appendix, where they are ſtill more minutely detailed, our wiſh being rather to preſent our readers with a correct analyſis than with extended quotations. Ptolemy Soter, or Lagos, is then as clearly proved to be the founder of this temple, and the library and muſeum annexed; but the honour of finiſhing the ſuperb ſtructure, fell to the lot of his illuſtrious ſon and ſucceſſor, Philadelphus. In the centre of the area of this aſtoniſhing edifice, the SERAPEUM, according to the Profeſſor's ingenious ſuppoſition, was this majeſtic column erected, a noble and permanent model of the ſkill and genius of the Greeks in architectural ſcience, intended to reform the barbarous taſte of their new ſubjects the Egyptians, in conſtructing ſuch ponderous fabrics as thoſe to which they were alone accuſtomed, and make them cultivate the Grecian arts.

Towering in majeſty amidſt innumerable others, and ſome of dimenſions perhaps not greatly inferior, it was far leſs an object of attention and wonder to the curious traveller, than it has been *ſince* it has ſtood erect in ſolitary magnificence: and this circumſtance is judiciouſly urged by Dr. White as the reaſon of its not having been noticed by Strabo, with whoſe geographical plan the minute deſcription of every ſtriking object in Egypt did not ſuit. For neither has he particularized the SPHYNX, though adjoining to the pyramids, which he amply deſcribes; nor, while he mentions the ocean-like magnitude of the Lake Mœris, does he at all notice thoſe TWO GREAT PYRAMIDS that, according both to Herodotus and Diodorus, roſe in ſuch majeſtic grandeur from its watery boſom (p. 69). The objection, therefore, raiſed from the *ſilence* of Strabo, and other ancient viſitors of Egypt, with a view to prove its non-exiſtence in their day, and refer its erection to a more modern period, being thus ſatisfactorily anſwered, the Profeſſor proceeds in his hiſtory of the temple and the column, down to the deſtruction of that temple, by the decree of the Emperor Theodorus at the cloſe of the fourth century, and to the period in which the ſeveral Arabian writers flouriſhed, who are cited by him at length in the Appendix, to prove the exiſtence, in their time, of the four hundred granite columns adjoining to the greater pillar, now under conſideration. Than this whole hiſtorical detail nothing can be more connected and regular, nothing, we are of opinion, more deciſively juſt than the new hypotheſis conſequently deduced, and with great modeſty offered as the reſult of the whole enquiry to the learned world.

We have thus rapidly ſketched the outline of the argument of the concluding ſections, without entering into more minute details, becauſe not only that argument will, by this method, appear more perſpicuous, but becauſe there is ſome collateral matter of a very curious nature introduced into them, which merits ſeparate and more minute conſideration than we could allow it to engage, before the main ſubject of inveſtigation was diſmiſſed. Some of the teſtimonies alſo deduced in ſupport of the author's ſyſtem, particularly thoſe of an Arabic ſource, are too valuable to be omitted; but they are judiciouſly thrown into the Appendix, and will come more properly under our notice in this place than in the body of our critique.

The ſcepticiſm broached by Mr. Gibbon, reſpecting the burning of the Alexandrian library, by the ſavage mandate of the Caliph Omar, in the ſeventh century, has pretty widely diffuſed itſelf among the admirers of an author, too apt to be dogmatical and deciſive, on ſubjects, of which he was by no means an adequate judge. In the courſe of the preceding ſtrictures,

ſtrictures, Dr. White having more than one occaſion to mention this famous library of the SERAPEUM, has taken an opportunity, for which he will have the thanks of every "impartial ſcholar," to examine that argument, and has ſtated the grounds on which the fact was diſcredited, and the more ſolid reaſons that entitle to full belief that act of recorded barbarity. Mr. Gibbon had inſinuated that Abulpharajus's teſtimony, from his known malignity to the Saracenic conquerors, was unworthy of credit; and that this anecdote of the Caliph's avowed hoſtility to literature, "will in vain be ſought in the annals of Eutychius, and the Saracenic Hiſtory of Elmacin*." But though both the patriarch Eutychius and Elmacinus are ſilent on this head, and even Abulpharajus himſelf, in another celebrated work of his, mentioned by the Profeſſor, the Syriac univerſal hiſtory, has forborne to notice this almoſt ſacrilegious crime, becauſe thoſe hiſtories are of a more general nature, yet Dr. White has, from the ſtores of his Arabian knowledge, produced two teſtimonies in corroboration of the fact, which ſeem to be of an irrefragable nature. They are extracts immediately taken from two celebrated Arabian writers of the middle centuries, and of them, and of Mr. Gibbon's objection, the Profeſſor thus ſpeaks:

"If Abulpharajus himſelf, in his Syriac Univerſal Hiſtory, has both given the life of Omar and noticed the capture of Alexandria, and yet omitted mentioning the burning of the Library, and even the very name of Philoponus, why might not the two annaliſts do the ſame?

"The high literary as well as eccleſiaſtical rank of this illuſtrious Primate of the Eaſt, and the numerous concurrent teſtimonies as well of Mahometans as Chriſtians to the gravity and ſanctity of his character, would in my opinion, even if he were found to ſtand ſingle in his teſtimony, more than overbalance the frivolous cavils of Mr. Gibbon.

"But further, to the negative argument of Mr. Gibbon I ſhall venture to oppoſe the poſitive teſtimony of two Arabic hiſtorians, both writers of unqueſtionable authority, and both orthodox profeſſors of the Muſulman faith—MACRISI and ABDOLLATIF; who not only agree in ſtating the fact—the *burning* of the Library, but alſo point out to us the exact ſpot on which the Library ſtood. For after deſcribing the Column, commonly called Pompey's Pillar, and mentioning the adjacent ruins of ſome ancient Edifice, they add, that "THERE WAS THE LIBRARY WHICH AMRU EBN EL AAS BURNT BY THE COMMAND OF THE KHALIF OMAR†," I con-

* Gibbon's Hiſt. vol. v, p. 343.

"† See MSS. of Macriſi in the Bodleian Library, *Pocock*, No. 394. p. 137. *Marſh*, No. 149. p. 183. and the printed editions of Abdollatif, p. 62, 63. 8vo. or p. 110. 112. 4to."

clude

clude therefore, that both the *burning*, or more ſtrictly ſpeaking, the *deſpoiling**, of the Library by Amru, and its *actual ſituation*, are indiſputably aſcertained." P. 64.

The paſſage from Abdollatif is given at length in the Appendix, and is too curious, as well as too deciſive in its confirmation of all that has been previouſly urged by Dr. White, to be omitted.

"I ſaw," ſays Abdollatif, "at Alexandria the *Amûd Iſſawâri*. It is a reddiſh, ſpotted Column, extremely thick and high, &c. &c.

"I afterwards ſaw on the ſhore of the ſea, where it approaches neareſt to the wall of the city, more than four hundred Pillars, broken into two or three pieces. Their material was the ſame kind of ſtone as that of the *Amûd Iſſawâri*, and they were about a third or fourth part of the ſize of that Column. The people of Alexandria univerſally affirm, that they ſtood near the *Amûd Iſſawâri;* and that a Governor of Alexandria, named Karaja, who governed there under Saladin, determined to throw down theſe Pillars, break them in pieces, and caſt them into the ſea; imagining that they would keep off the force of the waves from the city-wall, or prevent the approach of an enemy. But this was only the play of children, and the work of one who could not diſtinguiſh between good and evil.

"I ſaw alſo near the *Amûd Iſſawâri* conſiderable remains of theſe Pillars, ſome whole, and ſome broken; and it was evident from appearances, that they had been covered with a roof, and that theſe Pillars ſupported the roof. Here I underſtood was the portico, where Ariſtotle gave lectures, and his diſciples after him; it being the ſchool founded by Alexander, when he built the city called after his name. Here alſo was that Library, which Amru Ebn El Aas burnt, by the command of the Khalif Omar." P. 87.

The remainder of the Appendix conſiſts of literal tranſlations of thoſe parts of Strabo, of Macrobius, and of Clemens Alexandrinus, which have relation to the ſtatements in the preceding pages; as well as of details from Ruffinus, Sozomen, and Cyril of Alexandria, whoſe local knowledge of that renowned city, and the ancient monuments ſtanding in and near it in their time, entitles them to the moſt ample credit in every thing they have aſſerted concerning its ſtate, when they flouriſhed. Numerous extracts, made with a ſimilar view, from all the celebrated Oriental travellers of the two laſt centuries,

---

"* Abulpharajus affirms, that the books were ordered to be diſtributed amongſt the baths, and uſed as fuel for heating them. It being then explicitly ſtated that they were not burnt IN THE LIBRARY, we may fairly infer, that the edifice itſelf, that is, its walls, rooms, and colonnades, remained, after the books were committed to the flames."

are

are arranged at the close of the book, and leave a strong impression on the reader's mind, both of the probability of the author's hypothesis, and his zeal and correctness in discussing this interesting subject.

ART. V. *The Geographical System of Herodotus examined and explained, &c. &c. By James Rennel.*

(Continued from vol. xvii, *p.* 592.*)*

THE expeditions of Darius Hystaspes against Western Scythia, and of Xerxes against Greece, form two of the most remarkable facts recorded in ancient history. The sixth section of this important volume is employed in the investigation of the former of these incidents, and will be found eminently interesting. Major Rennel traces the march of Darius from his first crossing the Danube to his disgraceful and unfortunate return, which would have proved still more calamitous, but for the firm and incorruptible conduct of the Ionians, who refused every proposition of the Scythians to destroy the floating bridge. This leads to a most ingenious and curious disquisition concerning the two bridges thrown across the Bosphorus and Hellespont, by Darius Hystaspes and by Xerxes, in which great acuteness is displayed. The bridge of Xerxes in particular, as described by Herodotus, is attended with considerable perplexity; but this seems to be rendered much more intelligible in the following extract from this author.

"The description of the famous bridge of Xerxes, is given in a note from our author; but how circumstantially soever given, it is by no means clear. *Two distinct bridges*, each consisting of a line of ships, are intended by the description: for one is said to be towards the Euxine, the other towards the Hellespont, or Ægæan sea. They were, moreover, applied to different uses; the first being for the army in general, the other for the followers, and beasts of burthen; Polym. 55. Thus far is clear; as well as the mode of completing the *ways*, over the vessels on which they rested; but the *disposition* of the vessels in *one* of the lines, is ambiguous, because an idea is given that the vessels in it were placed *lengthwise*, *across* the strait; whilst those in the *other* line, were placed *side* by *side*, or with their length *parallel* to the strait. The latter appears perfectly rational; the other highly improbable; because a strong current prevails for the most part, the water flowing out of the Euxine into the *Propontis*, and *Mediterranean*; and more particularly when northerly winds prevail; so that it would be difficult to keep ships in their stations, when presenting their broadsides to the wind

wind and current. Beſides, it requires little argument to prove, that this arrangement would have been the moſt inconvenient poſſible, for a bridge; could it have been rendered permanent.

" Some other meaning, therefore, muſt be ſought for, not only from the improbability of ſo flagrant a departure from the dictates of common ſenſe and experience, but becauſe that the numbers in the two lines differ no more than a 7th or 8th part. Now, it is well known, that even the ſhips of this time are about *four* times as long as they are broad, in their upper works: and there is reaſon to believe, from the dimenſions of ſome ancient ſhips, left on record, that theſe were at leaſt *five*, if not *five and a half*, times as long as they were broad. We ſhall here detain the reader a moment, in order to explain our ideas reſpecting certain properties of the ancient ſhips, which apply more particularly to the preſent argument.

" It has been ſaid that the ancient ſhips (of the Greeks, &c.) were very much *longer* in proportion to their breadth, than the modern ones. We would be here underſtood to mean the *ſhips of war*, which from their proportions were ſtyled LONG ſhips, in contradiſtinction to the merchant ſhips, whoſe ſwelling forms, which were better adapted to ſtowage, gave occaſion to their being called ROUND ſhips. It may be conceived that theſe were of much the ſame proportional dimenſions with ours, in reſpect of length and breadth, but had bottoms nearly flat.

" But the fighting ſhips required a degree of velocity at the moment of attack: and, as the mode of warfare, might require it to be exerted in any line of direction, perhaps oppoſite to that of the wind, nothing could accompliſh this velocity, but the application of oars. It therefore became neceſſary to increaſe the length of the ſhip, to the utmoſt bounds of ſafety, in order to gain room for ſuch a number of oars, as were required to put ſo great a body in motion. And hence, doubtleſs, the origin of the *long* ſhip, whoſe dimenſions appeared ſo ſingular, as to call for the term, which was with ſo much propriety applied to it. The proportional dimenſions would alſo have the effect of enabling them to divide the fluid, with greater eaſe, in proportion to the impulſe of the oars; or of the ſails, when ſailing before the wind: but it may be obſerved, by the repreſentations of ancient ſhips (and which appear to be generally ſhips of war), that they ſpread an exceeding ſmall proportion of ſail; which was doubtleſs owing to their want of breadth. This defect, together with the flatneſs of the bottom, rendered them unfit to ply to windward: ſo that when they wanted to proceed in that line of direction, the oars were the only means of acompliſhing it. When ſailing before the wind, the flatneſs had its advantages.

" It may be conceived that no ſhips, at any period of the world's age, were *able* to ſpread ſo much canvas, in proportion to their *length*, as at preſent: a proof that the ancients were very far behind in naval ſcience. The invention of artillery has certainly increaſed the *dimenſions* of ſhips of war; but the progreſs of *improvement* has even far outſtripped the increaſe of bulk.

" It would be unneceſſary to inſiſt any farther on the flatneſs of thoſe veſſels. But it may be remarked, that the *long* ſhips of Nearchus, built

built by Alexander in the Panjab, deſcended the Indus, and its adjacent rivers, in which there muſt have been a great many ſhallow places. They alſo entered *tide* harbours on the coaſt of Perſia, in which there is no great depth of water. And moreover, both theſe, and the ſhips of Xerxes were frequently *drawn aſhore*; which circumſtance, proves at once the flatneſs of their bottoms, and their confined dimenſions.

" There is a paſſage in Polybius (lib. iv. c. 5.) which implies that the large ſhips in his time (ſome of which carried 420 men) drew about 15 feet of water only. We now return to our proper ſubject.

" Since the Helleſpont, in the neighbourhood of Abydos, has a very conſiderable bend in its courſe, firſt running northward from Abydos towards Seſtos, and then taking a pretty ſharp turn to the *eaſtward*; may it not have been, that the two lines of ſhips were diſpoſed on different ſides of the *angle* juſt mentioned, by which it might truly be ſaid, that the ſhips in one line preſented their *heads* to the Euxine, the other their *ſides*, although the heads of both were preſented to the current? The different numbers in the two lines certainly indicate *different breadths* of the ſtrait, and which can only be accounted for by their being at ſome diſtance from each other: for it cannot be ſuppoſed that the line was placed obliquely acroſs the ſtrait.

" The cables extended from each ſhore, appear to have been for the ſole purpoſe of ſupporting the *bridge-ways*. The ſhips were kept in their places by anchors ahead and aſtern, by the lateral preſſure of each other, and by ſide faſtenings.

" It remains that ſomething ſhould be ſaid, concerning the ſpace occupied by the ſhips, according to the numbers given in the text, and its ſuppoſed proportion to the breadth of the ſtrait.

" The numbers given are 360 in one line, 313 or 314 in the other. Let it be admitted that the difference ariſes *chiefly* from the different breadths of the ſtrait, which might be many hundred feet wider at one bridge than at the other. But if it was no wider at the narroweſt part than 7 ſtadia, ſay 3500 feet, the veſſels ought not to have been broader than 11 feet, in other words, the dimenſions of a barge; and it appears that the bridge was evidently compoſed of veſſels of a larger claſs than that, although it may be difficult to fix the determinate ſize of them.

" In Polym. 21, it is ſaid that " long ſhips were *prepared* to ſerve as *bridges*;" which implies that they were of a different kind from the *other* ſhips mentioned in the ſame article; which were *ſhips* of *war* (implied to be *very large*, and of which there were a great number in the fleet) *tranſports* for cavalry and troops, and *proviſion* veſſels. Now, in Polym. 184, there is a claſs of veſſels of 50 oars, manned with 80 men only, and which were the ſmalleſt claſs of *fighting* ſhips, the largeſt having crews of 230. Theſe then we muſt ſuppoſe to have been chiefly uſed in the conſtruction of the bridges; for it is expreſsly ſaid, Polym. 36, that thoſe of 50 oars were made uſe of; and it is evident, that if the crews conſiſted of no more than 80, the oars in general muſt have been managed ſingle-handed. And it may be inferred, that a veſſel moved by this power, could not have been of very great dimenſions. Moreover, the ancients crowded their crews into a very ſmall ſpace, as is ſhewn by the ſmall depth of water required to

float

float the ships of Nearchus; so that, taking all circumstances into consideration, it may be concluded, that these vessels were of no greater dimensions than 80 to 100 tons; that they were very *narrow* in proportion to their length, and might not be more than 15 to 16 feet broad.

"We are aware that *three-banked* gallies were also used in the bridge; but as the *others* are expressly said to be intended for the purpose of bridges, it may be supposed that only a few large ships were used; and that to accomplish a purpose, which cannot at this distance of time be understood; for it appears evident, that the former size of vessels was fully equal to the superincumbent weight of the bridge-ways, and as many men, horses, or carriages, as could stand on them at a time, exclusive of the necessary quantity of ballast to keep them steady; and therefore a larger kind was not required. The Hellespont has not an expanse of water sufficient to admit of any very great agitation from the winds; and in particular from the southern quarter, where alone, from its blowing in opposition to the current, a dangerous wave might have been raised, had the conformation of the strait been different.

"It is certain that 313 vessels, of 15 to 16 feet in breadth, would occupy a space equal to about 4850 feet, or about 400 feet short of an English mile. And if there was any proportion of *large* vessels amongst them, the required space would probably be increased to a full mile. Therefore, at all events, it must be allowed, that there is no great difference between the *calculation* of the space occupied by the vessels, taken on a reasonable footing, and the *allowed* breadth of the strait, by those who have *seen* it; which appears to be from $\frac{7}{8}$ of a mile, to a mile; for whatsoever the length of the stadium of Herodotus may have been, Dr. Pococke certainly meant by his stade, the eighth of a mile. And thus we close our speculations on this project, which may be classed with many other of the follies, wrought by those, who having at their disposal the labour of myriads, employed it to a useless purpose.

"It may well be supposed that the success of Darius Hystaspes, in making his bridge over the Bosphorus, encouragd his son Xerxes, to try a like experiment on the Hellespont; where, the greater breadth of the sea, and the exposure of the situation, rendered it a more difficult task.

"Of the bridge of Darius across the Danube no description is given. It is probable that it could not have been of less extent than that at the Bosphorus; but from the regular and constant stream of the river, the vessels could with more ease be kept in their stations, than in a place where the current would often be so slack, as to allow the force of the wind to preponderate." P. 122.

The seventh section concludes the author's account of EUROPE as known to Herodotus, and describes the countries situated beyond the Euxine Scythia, to the eastward and north-eastward. Among other curious particulars, it is demonstrated, that the Issedones of Herodotus answer to the Oigurs and Yugures, or Eluths; but that the Greek historian is mistaken in placing the Issedones opposite to the Massagetæ.

The

The geographical knowledge of Herodotus, in this part of the world, extended no further eaſtward than the Altaian Mountains; about the northern and eaſtern boundaries of Europe he was far from being perſpicuous, and of the ſouthern boundary he ſays nothing. There are alſo in this ſection ſome ingenious remarks on the rampart of Gog and Magog, and it concludes in a manner ſo honourable to the writer's ſenſibility, that we cannot deny ourſelves the ſatisfaction of tranſcribing the paſſage.

"There is ſomething more than ordinarily melancholy in the fate of thoſe, who, viſiting a diſtant country on ſome ſpecific errand, and with a view to an immediate return, periſhed untimely in a ſtrange land. How often this has happened in our own times! In particular, the fate of Tupia, and Lee Boo, intereſts us, from their amiable diſpoſitions, and the grief of their friends who awaited their return. How adventurous ſoever the ſpirit that leads men to brave dangers on diſtant ſhores may be, yet, during intervals of leiſure, the mind is ſtrongly called back to the place it left; and for which a paſſion is implanted by nature, in every mind that is rightly formed.

"Whatſoever has a tendency to link mankind together, in peaceful ſociety, is pleaſing to liberal minds; and therefore we feel a degree of ſorrow for ſuch accidents. For whether the object of the viſit be rational curioſity, or harmleſs ſuperſtition, or both, the effect produced on the mind may be good; and the benefits that *whole communities* may derive from the inquiries of ſuch travellers, are in ſome caſes incalculable. However trifling therefore ſuch matters may appear to ſome minds, we are by no means inclined to blame, much leſs to ridicule, the opinions of thoſe, at whoſe inſtance the above offerings were ſent. The human mind, ſoftened by preſent diſtreſs, or terrified at dangers, which it feels that it cannot avert, becomes conſcious of its own imbecility; and looks for ſupport to a Superior Power, a belief of whoſe exiſtence is ſtrongly impreſſed on every mind (which is either not *fottiſh*, or not *conceited*) by ſeeing around it an order of things, which appears to be upheld by ſuperior wiſdom and power. Homage and ſupplication are accordingly offered, but the ignorance or weakneſs of human nature often refers them to miſtaken objects. But if it happens that certain communities in the world are bleſſed with more enlarged and rational ideas of the Deity, they ought to pity, but not to deride, the conduct of thoſe, who do no more than act naturally, according to the ſtate of their knowledge.

"If in minds prepared for it ſuperſtition can give compoſure, when nothing elſe could effect it, it muſt be allowed to be a real good. And to take this away, without making an adequate return for it, would be like endeavouring to perſuade a perſon that he was unhappy, when he felt himſelf otherwiſe. The phyſician, either of the mind or body, who can cheat us into eaſe, has rendered us a certain good. Whilſt fears or doubts invade the minds of the ignorant, they will ever have recourſe to the operations of ſuperſtition; and people of education have no right to blame them, until they have prepared a remedy for ſuch doubts and fears. But the truth is, that the labouring part of the com-

community (that is, the bulk of it) could not, if they wiſhed it, get rid of their prejudices and ſuperſtitions, for want of leiſure to reaſon on them; nor might they be *happier*, by the change. We appeal to the hiſtory of mankind.

"With regard to travelling, on the ſcore of rational curioſity and improvement, it ought at leaſt to command the reſpect and approbation of mankind. To what is the rapid advancement in thoſe arts, which adminiſter to the comforts of common life, in Europe, under an increaſed and increaſing population, to be aſcribed, but to the importation of uſeful inventions, and products, from other countries; adopting from amongſt them, that which is uſeful and applicable, either as a new diſcovery, or as a modification of a former practice? Thus the communities of the earth have inſenſibly improved, even from a period ſo remote, that the names of their early benefactors have been loſt; or perhaps, in ſome inſtances, they have only loſt their mortal diſtinctions, to become gods or demi-gods. The world has ſeen a Pythagoras, an Anacharſis, an Herodotus, a Peter Alexiowitz, a Banks, forego either the exerciſe of unlimited power, the blandiſhments of elegant ſociety, or, at leaſt, the comforts of eaſe and ſecurity; to brave the dangers of the deep, or thoſe greater dangers, which often ariſe from an intercourſe with man in his ſavage ſtate; in queſt of knowledge, or of uſeful productions. Not that kind of knowledge alone which merely adminiſters to the pleaſure of the traveller; but that, which is derived from inquiries, concerning what uſeful cuſtoms or inſtitutions amongſt men, and what products of the earth or ſea might be imported into their own countries, or their colonies.

"The *interchange* of uſeful vegetable productions between the different countries of the earth, with a view to cultivation, is alone an object which commands the gratitude of the world; and happy the man whoſe fame reſts on this ſolid foundation: a foundation that opinion cannot ſhake, ſince *all* feel and participate in the benefits; whilſt ſyſtems of politics, and the fame of their authors, vaniſh; and are, in compariſon with the other, like unſubſtantial clouds, that vary their form and colour, with every change of poſition or circumſtance." P. 159.

The eighth and ninth ſections are occupied with the deſcription and illuſtration of Aſia, as known to Herodotus. The principal matters diſcuſſed are theſe. It appears that the Greek hiſtorian did not know more than one third of Aſia; that is, he deſcribes no more, but he had heard of the Hyperboreans, of the Vaſt Deſerts which extend to the eaſt beyond India, and alſo of the Iſſedones. Yet his Aſia, excepting Arabia, the Maſſagetæ, and part of India, comprized very little more than was ſubject to Darius Hyſtaſpes. Mr. R. explains, in the progreſs of the eighth ſection, the longitudinal extent of Aſia, and of the earth, as deſcribed by Eratoſthenes, Strabo, and Pliny; communicates ſome curious remarks on the Caſpian Strait and Mount Argæus, on the Mediterranean and Euxine ſeas; and concludes with a moſt perſpicuous and ſatisfactory

factory account of the elevated region of Eaſtern Aſia; and the courſes of its waters. He deduces from his premiſes this concluſion, that the whole of Eaſtern Aſia is on a higher level than the Weſtern.

The ſubject of Aſia is continued in the ninth ſection. We here find the errors of Herodotus corrected, with reſpect to the relative poſitions of the Mediterranean, the Euxine, Caſpian, and Perſian Seas. It is proved that theſe errors were continued to the time of Strabo, and conſtituted the principal cauſe of the wandering of the ten thouſand Greeks under Xenophon: The other miſtakes of Herodotus reſpecting Aſia, and the poſitions of Perſia, Media, Aſſyria, and Arabia, are alſo pointed out and explained. What is ſaid on the ſubject of the Erythræan Sea, of the Arabian and Perſian Gulfs, deſerves the moſt attentive regard, and is highly creditable to the author's ſagacity and diligence. This ſection concludes with an account of the dimenſions of Scythia, of the principal rivers of Weſtern Aſia, and with an explanation of the cauſe which induced Herodotus, and from him Strabo, to confound the Araxes with the Jaxartes.

The tenth ſection treats wholly of the Eaſtern Scythians, or country of the Maſſagetæ. The eleventh and twelfth ſections comprize a very curious diſſertation on the twenty Satrapies of Darius Hyſtaſpes. The thirteenth ſection examines the report of Ariſtagoras, concerning the Royal Road, from Ionia to Suſa. The fourteenth ſection deſcribes the ſituation and remains of ancient Babylon. The fifteenth is occupied with an account of the captivity and diſpoſal of the ten tribes of the Jews. This laſt ſection is peculiarly intereſting, and juſtifies the following extract.

"The ſtory of Tobit throws much light on the condition of the captive Iſraelites in Aſſyria and Media: and it is very curious to remark how the habitual induſtry, perſeverance, adroitneſs, and knowledge of buſineſs, poſſeſſed by the Jews, raiſed them to ſtations of truſt under their new maſters, and gave them opportunities of enriching themſelves. Tobit, and Achiacarus his kinſman, both held employments, either in the ſtate, or in the royal houſehold, or both; under the kings of Aſſyria, in Nineveh. Tobit was amongſt the captives taken away by Shalmaneſer, from the remainder of the ten tribes left on *this* ſide Jordan, after the two and half had previouſly been carried away by Tiglath Pileſer: and was himſelf of the tribe of Naphtali. The following is an abſtract of his hiſtory. (See the Book of Tobit).

"He was made *purveyor* to Shalmaneſer (or Enemeſſar); and, we muſt ſuppoſe, grew rich; for he *left* in *truſt* with a friend at *Rages*, in Media, ten talents of ſilver. But Shalmaneſer dying was ſucceeded by Sennacherib, whoſe wanton cruelty to the captive Jews, heightened by the failure of his attempt on Judea, occaſioned Tobit to fall under

his diſpleaſure; his property was forfeited, and he was obliged to flee from Nineveh, through fear of his life. The tyrant, however, was quickly diſpatched, and was ſucceeded by his ſon Eſarhaddon (*Sarchedonus* of Tobit) who, like his grandfather Shalmaneſer, appears to have underſtood the value of the ſervices of the Jews, and to have regarded them with a favourable eye. Achiacarus, the nephew of Tobit, was appointed to a high office in the government; and, by his interceſſion, Tobit returned in peace to Nineveh, and was there ſupported by him. After this, it appears that he went into *Elymais*; that is, we ſuppoſe, to *Suſa*; but neither the errand, nor the time of his ſtay, are mentioned. It is probable that, as Eſarhaddon united the kingdom of Babylon to that of Nineveh, &c. he made uſe of Suſa as his *winter* capital, as was the practice of the Perſian monarchs afterwards; and that Tobit accompanied his nephew, who followed the king of courſe.

"After this, we find him again at Nineveh (ſee chapter xi. ver. 16) from whence he diſpatches his ſon Tobias to Rages, by way of Ecbatana, for the money. At the latter place, he marries his kinſwoman, Sara; and ſends a meſſenger on to Rages. The mode of keeping and delivering the money was exactly as at preſent in the Eaſt. Gabael, who kept the money in truſt, "brought forth *bags*, which were *ſealed up*, and gave them to him;" and received, in return, the "*handwriting*," or acknowledgment, which Tobias had taken care to require of his father, before he left Nineveh. The money, we learn (chap. i. ver. 14) was left in *truſt*, or as *a depoſit*, and not on *uſury*; and as it may be concluded, with Tobit's *ſeal* on the bags. In the Eaſt, in the preſent times, a bag of money paſſes (for ſome time at leaſt) currently from hand to hand, under the authority of a banker's ſeal, without any examination of its contents.

"*Two* camels were taken from Ecbatana to Rages, for the money. The ten talents of ſilver, which ſhould have been equal in weight, according to Dr. Arbuthnot, to about 940lb. avoirdupois, might be conveniently carried on two camels. Only two perſons accompanied them, which ſhews that the country muſt have been very quiet; ſince the diſtance between Ecbatana and Rages is upwards of 200 of our miles; and, it may be obſerved, that Tobit regarded Media as a more ſettled country than Aſſyria, which is ſhewn as well in his own conduct as in his advice to his ſon.

"This hiſtory of Tobit ſhews, not only that the Jews were diſtributed over Media, but that they filled ſituations of truſt and confidence: and, on the whole, it may be conceived that the perſons brought away from the land of Iſrael, were thoſe from whom the conqueror expected uſeful ſervices in his country, or feared diſturbances from, in their own. In effect, that the claſſes were much the ſame with thoſe brought away from Judea, by the king of Babylon: and that the great body of the people remained in the land, as being of uſe there, but would have been burthenſome if removed; conſequently, that thoſe who look for a *nation* of Jews, tranſlated into Media or Perſia, certainly look for what was never to be found: ſince no more than a ſelect part of the nation was ſo tranſplanted.

"In

" In the diſtribution of ſuch captives, it might be expected that a wiſe monarch would be governed by two conſiderations: firſt, to profit the moſt by their knowledge and induſtry; and, ſecondly, to place them in ſuch a ſituation, as to render it extremely difficult for them to return to their own country. The geographical poſition of Media appears favourable to the latter circumſtance, there being a great extent of country, and deep rivers, between; and it can ſcarcely be otherwiſe than that the Jews, by their communication with the Egyptians and Phœnicians, together with their own habits of life, were in poſſeſſion of many branches of knowledge, that had been but imperfectly communicated to the Medes.

" One cannot help adverting to the policy which led Peter the Great of Ruſſia to place the Swediſh captives in Siberia, in preference to the more civilized parts of his empire; namely, that his ſubjects in that remote part might profit by the ſuperior knowledge of the arts of life poſſeſſed by theſe captives. Moreover, by the wide and dreary tract of country, which was placed between them and their homes, they would find it impracticable to return; at the ſame time that, by remaining at large, their minds were left more at eaſe, than if ſubject to a more rigorous confinement nearer home.

" One circumſtance appears very remarkable. Although it is poſitively ſaid, that only certain claſſes of the Jews were carried to Babylon, at the latter captivity; and alſo, that on the decree of Cyrus, which permitted their return, the principal part *did* return (perhaps 50,000 in all) yet ſo great a number was found in Babylonia, in after-times, as is really aſtoniſhing. They are ſpoken of by Joſephus as poſſeſſing towns and diſtricts in that country, as late as the reign of Phraates, about 40 years before Chriſt. They were in great numbers at Babylon itſelf, and alſo in Seleucia and Suſa. Their increaſe muſt have been wonderful; and, in order to maintain ſuch numbers, their induſtry and gains alſo muſt have been great. But it muſt alſo have been, that a very great number were diſinclined to leave the country in which they were ſettled, at the date of the decree. Ammianus Marcellinus, ſo late as the expedition of Julian, ſpeaks of a Jews' town, at the ſide of one of the canals between the Euphrates and Tigris.

" The numbers of Jews reported by Benjamin of Tudela (in the 12th century) to have reſided in the different cities in the Eaſt, are ſo much beyond probability, that, it may be ſuppoſed, he included the *whole* population of the cities, and not that of the Jews alone.

" We ſhall conclude this inquiry with a ſhort view of the report of Diodorus Siculus, concerning the Jews.

" It appears that he either wrote, or intended to write, a hiſtory of the wars againſt the Jews (by the kings of Syria, we ſuppoſe) but nothing more appears than a fragment of his xlth book, ſtating his intention; and giving alſo (probably as an introduction) a ſhort hiſtory of the origin of the Jewiſh nation, as a body of ſtrangers in Egypt; of their expulſion from Egypt; and of their ſettlement in Judea; agreeing in the principal events of their hiſtory, with that of their legiſlator, Moſes; but with a far different colouring. In another fragment (of his xxxivth book) he gives a ſhort account of their ſubjection,

jection, by Antiochus *Epiphanes*, and of his indecent profanation of the temple and altar. And again, in his firſt book, c. 7, he touches ſlightly on the ſubject of their religion, and inſtitutes, in common with thoſe of the Egyptians, Cretans, Getes, &c. From theſe paſſages collectively it appears, that he conſidered the Jews, although not as a popular, or an amiable people, yet as a very *wonderful* people; whether in reſpect of their inſtitutes, which kept them diſtinct from the reſt of the world; of their municipal laws, which accompliſhed the purpoſes of uſeful education, and frugal habits (the foundation of a vaſt population, conſidering the general ſterility of their country) of their unalterable firmneſs and patience under misfortunes; or of their obſtinate bravery in combat. But he obſerves, that through the great change in empires that had taken place, and the conſequent and unavoidable admixture of the Jews with foreign nations, many of the ancient laws and cuſtoms of the Jews had been changed or laid aſide. If this could be ſaid in the days of Auguſtus, how different muſt the Jews of our days be from thoſe of remote times, when they appear to us unlike all the reſt of the world; and a kind of STANDING MIRACLE!" P. 403.

The ſixteenth ſection commences with the illuſtration of the Africa of Herodotus, to which we ſhall next month give our attention.

(To be concluded in our next.)

ART. VI. *Poems, by the Rev. William Liſle Bowles. Vol. II.* 12mo. 6s. Printed by Crutwell, Bath, for Cadell and Davies, &c. London. 1801.

THE lovers of poetry will ſee with great pleaſure a ſecond volume by Mr. Bowles, whoſe firſt has been received with ſuch extenſive approbation. They will peruſe this ſecond volume, if they agree with us in judgment and feeling, with a conſiderable increaſe of ſatisfaction. The fame of this author depended hitherto chiefly on his Sonnets, a ſpecies of compoſition which, notwithſtanding the extravagant fame allotted by the Italians to Petrarch, muſt ever belong to the claſs of minor poetry. A ſpecies which, from its own minority of merit, naturally excites the ſuſpicion of minority of genius. A Sonnet may be poliſhed into elegance, or warmed into pathos, and both the efforts have been ſucceſsfully made by Mr. Bowles in many inſtances; but ſublimity, the grand and genuine object of poetical ambition, is almoſt inevitably excluded from it. For variety of deſcription; for adorning and elevating a ſub-

ject, by ſhowing its great features natural, hiſtorical, and moral, there is no room. Within a certain limited circle the chime is to be completed; and though a ſkilful artiſt may ring, perhaps, many pleaſing changes, on the fourteen bells committed to his care, yet the genius of men and angels could never, in that compaſs, rival the Handelian chorus, or imitate thoſe ſtrains of noble harmony which raiſe the ſoul to Heaven. A good poet writing Sonnets is like Raphael or Michael Angelo painting miniatures; an eagle chained in a garden; or the glorious ſun himſelf ſhining through the orifice of a ſhutter. His rays, thus meaſured out, may be ſplit upon a priſm, and exhibit a few ſimple colours in great vivacity and beauty; but the general magnificence of nature, which it is his proper office to diſplay, is for the time excluded and obſcured.

We are not unmindful that the former volume contained Poems of other kinds, but the Sonnets took the lead, and were moſt noticed; and we will not poſitively deny, that the impreſſion of the ſonnets did not, in ſome trifling degree, bias our opinion of the other Poems. Be this as it may, we cannot heſitate to give decided preference to the contents of the preſent volume, ſome articles in which are, to our taſte, as fine as any thing that the Engliſh language can offer in the ſame claſs of compoſitions. The longer Poems in the firſt volume, moſt diſtinguiſhed in point of merit, are thoſe *on the Death of Howard*, the *Monody at Matlock*, and the verſes *to Mr. Burke*, on his Reflections: but theſe, though they abound in fine paſſages, and beſpeak great talent in the writer, have, to our feeling, leſs of the genuine ſpirit of poetry than ſeveral that appear in this ſubſequent collection. The *Allegorical Sketch on Hope* ſeemed to us liable to ſeveral objections, which we will not now recal, but paſs on to the more pleaſing taſk of marking what we have peruſed with ſatisfaction and delight, in the volume now more properly before us.

The *Song on the Battle of the Nile*, with which the volume opens, is an ode of much ſpirit and ſublimity; but on this we ſhall not dwell, having our attention ſolicited by other Poems, which we muſt too ſlightly paſs if we gave our time to this. The *Inſcriptions* which follow are excellent in their kind; and the Latin Poem, on *the Siege of Gibraltar*, though it amply juſtifies the deciſion which formerly aſſigned to it the Chancellor's prize in the Univerſity of Oxford, will not give the author the ſame rank among the Latian poets which he juſtly holds among the writers of his native language. We come then to *St. Michael's Mount*, and there we ſhall be long detained: for ſuch an aſſemblage of poetic beauties has not often been collected in the

the ſpace of one deſcriptive Poem. Here let it be premiſed, that the true method of giving dignity and intereſt to a deſcriptive Poem, is to introduce hiſtorical, mythological, moral, and religious topics, with ſuch art, that they ſhall ſeem to ariſe almoſt inevitably out of the natural train and current of the author's thoughts. The deſcriptions ſhould be vivid and exact, but not too far extended, leſt the reader ſhould be cloyed even by excellence of a ſingle ſpecies, and that ſpecies particularly of a cloying quality. With what ſkill and ability Mr. Bowles has obſerved theſe precepts, in the Poem of St. Michael's Mount, can only be completely known by peruſing the whole Poem. The ſpecimens which we ſhall produce may, however, give ſome faint idea of it. The Poem opens with a deſcription of the moment when the author aſcended the Mount, and a ſtrong but natural contraſt to it drawn from reflection. Both theſe are exquiſite in their kind. They muſt be given entire.

"While ſummer airs ſcarce breathe along the tide,
Oft pauſing, up the mountain's craggy ſide,
We climb;—how beautiful, how ſtill, how clear,
The ſcenes that ſtretch around! The rocks that rear
Their ſhapes, in rich fantaſtic colours dreſt;
The hill tops, where the ſofteſt ſhadows reſt:
The long-retiring bay, the level ſand,
The fading ſea-line; and the fartheſt land,
That ſeems, as low it leſſens from the eye,
To ſteal away beneath the cloudleſs ſky!"

How admirably are the topics of deſcription here choſen; how juſtly and how beautifully expreſſed! How truly appropriate is the verſification! Broken to expreſs the labour of the accent, yet on the whole ſufficiently harmonious. Frequently we have thought in reading his former Poems, that Mr. Bowles either wanted ear, or wanted taſte, in verſification, ſuch harſhneſſes, ſuch alliterations, have occaſionally appeared. We are now convinced that his object was to avoid the too regular and monotonous chime of the modern verſifiers, which, modelled on the ſmootheſt ſtrains of our beſt poets, tires with very ſweetneſs; and the object is worthy of his exertion; but it may be attempted happily or unhappily. Cowper tried the ſame, and ſpoiled his couplet verſes. Here the effort ſeems completely ſucceſsful. To proceed to the contraſt:

"But yeſterday, the miſty morn was ſpread
In drearineſs, on the bleak mountain's head:
No glittering proſpect from the upland ſmil'd:
The driving ſquall came dark, the ſea heav'd wild,
And loſt and lonely, the wayfarer ſigh'd,
Wet with the hoar ſpray of the flaſhing tide."

We then return to the preſent moment.

" How chang'd is now the circling ſcene! the deep
Stirs not; the glancing roofs and white tow'rs peep
Along the margin of the lucid bay;
The ſails, deſcried far in the offing grey
Hang motionleſs, and the pale headland's height
Is touch'd as with ſweet gleams of fairy light!"

The whole of this is excellent. The fourth line, " The driving ſquall came dark"—is perfectly pictureſque. In the ſixth, perhaps, the effort is not ſo ſucceſsful; the line is harſh, without proportionable advantage to the deſcription. The reſt is ſo written, that to change or miſplace a word would be to weaken the effect. Very ſoon the author riſes to the utmoſt dignity of his ſubject, by making the mountain the repreſentative of firm virtue and piety, in a manner the moſt happily conceived and executed. The paſſage begins with what may be called negative deſcription.

" Mountain! no pomp of waving woods haſt thou
That deck with varied ſhade thy hoary* brow;
No ſunny meadows at thy feet are ſpread,
No ſtreamlets ſparkle o'er their pebbly bed,
But thou can'ſt boaſt thy beauties—ample views
That catch the rapt eye of the pauſing Muſe;
Headlands around new-lighted; ſails, and ſeas
Now glaſſy-ſmooth, now wrinkling to the breeze;
And when the drizly winter, wrapt in ſleet,
Goes by, and winds and rain thy ramparts beat,
Fancy can ſee thee ſtanding thus aloof,
And frowning, bleak, and bare, and tempeſt proof,
Look as with awful confidence, and brave
The howling hurricane, the daſhing wave;
More graceful, when the ſtorms dark vapours frown
Than when the ſummer ſuns in pomp go down!"

The laſt of theſe lines is too admirable to paſs unnoticed. But, mark the application!

" And ſuch is he, who clad in homely weeds,
And boaſting little more than Nature needs,
Can wrap him in contentedneſs, and wear
A port unchang'd in ſeaſons rude or fair.
His may be Fancy's ſunſhine; and the Muſe
May deck his viſions with her faireſt hues;
And he may lift his honeſt front, and ſay,
To the hard ſtorm that rends his locks of grey,

---

* *Hoary* is here well uſed. It is ſometimes miſapplied in this author's deſcriptions.

" I heed

" I heed thee not;"—he unappall'd may ſtand
Beneath the cloud that ſhades a ſinking land,
(While heedleſs of the *ſtorm* that onward *ſweeps*
Mad, impious Riot his loud waſſail keeps)
Pre-eminent in native worth; nor bend,
Though gathering ills on his bare head deſcend:
And when the waſteful *ſtorm ſweeps* o'er his prey,
And rends the kingdoms of the world away,
He, firm as ſtands the rocks unſhaken baſe,
Yet panting for a ſurer reſting-place,
The human hurricane unmov'd can ſee,
And ſay, " O God, my refuge is in thee!"

We have not, nor can have, in our language, much poetry ſuperior to this. The only blemiſh worthy of notice is the repetition of the ſtorm ſweeping, at ſo ſhort an interval. But the feeling of the whole is ſo fine, the expreſſion ſo dignified, and, above all, the parenthetical inſertion of the laſt line but two, ſo very happy, and leads ſo admirably to the cloſe, that the more it is contemplated the more it will be felt and praiſed. The author proceeds with political and moral reflections; which lead him inſenſibly to the legendary and actual hiſtory of the mountain, giving a ſucceſſive view of the various generations by which it was approached or inhabited; the Phœnicians, the Druids, the Monks; not forgetting the ſuppoſed apparition of St. Michael; and, laſtly, the contraſt of the judicious and intereſting refinement of the preſent poſſeſſors of the Caſtle.

" While Taſte's fair hand arrays the peaceful dome,
And hither the domeſtic virtues come,
Pleas'd while to this ſecluded ſcene they bear
Sweets that oft wither in a world of care."

After deſcribing true and wiſe refinement, in the inſtance thus introduced, the poet very happily contraſts it with the vicious refinements of the age; and accounts for the preſent recurrence to fabulous times, from the deſire of eſcaping the nauſeous follies of the day.

" Then Fancy—ſick of follies that deform
The face of day, and in the ſunſhine ſwarm;
Sick of the fluttering fopp'ries that engage
The vain purſuits of a degenerate age;
Sick of ſmooth Sophiſtry's inſidious cant,
Or cold Impiety's defying rant;
Sick of the muling ſentiment that ſighs
O'er its dead bird while want unpitied cries,
Sick of the pictures that pale Luſt inflame,
And fluſh the cheek of Love with deep, deep ſhame—

Would

Would fain the ſhade of elder days recal
The Gothic battlements, the banner'd hall,
Or liſt," &c.

The author then grows warm with the ſpirit of his juſtly-admired Milton, and brings back the imagery of that Lycidas which criticiſm has cenſured, but in which every poetic mind delights, in manner truly happy. Every one remembers the lines,

Where the great viſion of the guarded Mount
Looks towards Namancos and Bayona's hold,

alluding to the ſuppoſed apparition of St. Michael ſeated on the ſummit of the mountain. Much has the paſſage been commented, but never did it receive ſuch a comment as this, in kindred poetry.

" O might I now, amid the frowning ſtorm,
Behold, great viſion of the Mount, thy form,
Such and ſo vaſt as thou wert ſeen of yore,
When looking ſteadfaſt to Bayona's ſhore,
Thou ſatteſt awful on the topmoſt ſtone,
Making the rock thy ſolitary throne."

It proceeds, in a ſtrain of the fineſt poetry, lamenting that never more, under any circumſtances,

" Shalt thou, dread angel, with unalter'd mien
Sublime upon thy cloudy ſeat be ſeen!"

The poet then expreſsly, and moſt pleaſingly, mentions the Lycidas, in a paſſage which we cannot forbear to tranſcribe.

" Yet muſing much on wild Tradition's lore,
And many a phantom tale, believ'd of yore,
Chiefly rememb'ring the ſweet ſong (whoſe ſtrain
Shall never die) of him who wept in vain
" For his lov'd LYCIDAS," in the wide ſea
Whelm'd, when he cried, great Angel, unto thee,
The fabled ſcene of thy renown we trace,
And hail, with thronging thoughts, thy hallow'd reſting-place."

Here then it ſeems to conclude. But, with a feeling of nature, which produces the beſt effect, the poet pauſes to take one farewel look, before he quits the mountain. Here alſo he has caught, very allowably, the verſification of the poem ſo lately in his mind.

" Yet once more, azure ocean, and once more
Ye lighted headlands, and thou ſtretching ſhore,
Down on the beauties of your ſcenes we caſt,
A tender look, the longeſt and the laſt!"

Here

Here again he recurs to moral and religious topics, and viewing in fancy the corruptions and miſeries of the world, he exclaims,

" O God! who madeſt man, I ſee theſe things,
And wearied, wiſh for a fleet angel's wings,
That I might flee away, and hear no more
The ſurge that moans along this mortal ſhore!
But Joy's unclouded ſunſhine may not be,
Till, Father of all Worlds, we reſt with thee!"

In this ſublime ſtrain the Poem concludes, not however without conducting the poet and his reader down the mountain.

" Therefore I mourn for man, and ſighing ſay,
As down the ſteep I wind my homeward way,
" Oh! when will earth's long-muttering tempeſts ceaſe,
And all be ſunſhine (like this ſcene) and peace!"

We have been detained, as we expected, on this admirable Poem too long to allow of very particular remarks on the reſt. *Coombe-Ellen*, however, is a deſcriptive Poem of another kind, with many of the ſame excellencies. It is written chiefly in blank verſe, and affords a full proof that the author is one of the favoured few, who are able to ſucceed completely in that moſt difficult ſtyle of compoſition. The fragment, on the ſpirit of *Navigation and Diſcovery*, dedicated, with peculiar propriety, to the learned and able commentator on Nearchus and the Periplus (Dr. Vincent) is full of admirable poetry; and the *Monody on Dr. Warton* is a well-deſerved compliment, rendered more intereſting by the account of his own progreſs in life and learning, which the author has interwoven. The ſmaller Poems, particularly *the Hymn to Woden*, and *Gilimer*, are in their kind uncommonly good; and the whole volume indeed is ſuch as places Mr. Bowles on an eminence very exalted among the poets of his country. We ſhall ſoon take occaſion to notice a Poem, which the author has publiſhed ſeparately, on the late cataſtrophe of Switzerland; but, for the preſent, we muſt pauſe, though we quit with regret an author, from whom we have received an entertainment ſo refined, and, in this inſtance, ſo unmixed.

ART. VII. *Memoranda Legalia; or, an Alphabetical Digeſt of the Laws of England: adapted to the Uſe of the Lawyer, the Merchant, and the Trader. By George Clark, Attorney at Law.* 8vo. 509 pp. 5s. Brookes and Rider. 1801.

IT is the common failing of mankind to eſtimate their own efforts, and thoſe of their neighbours, by very different ſcales. Mr. Clark labours violently under this malady, and

and proclaims to the world that, whatever may be the opinion of others, he has in his own conceit compoſed a volume, which leaves other writers ſo far behind as muſt diſtreſs calculation to eſtimate the diſtance. In his Preface, he tells us, moſt gravely, that

" the people of this country have often been amuſed and impoſed upon by legal publications, whoſe title-pages have promiſed much uſeful information. How often have we heard of " Every Man his own Lawyer, The Citizen's Companion," &c. &c. ? It is impoſſible to calculate the miſchief produced by works of this nature, ſetting aſide the impoſition practiſed upon the purchaſers of them; for the public have not only been diſappointed when they have ſought after information, but, in the inſtances where much has been ſaid on the ſubjects of their enquiry, they have had the mortification to find themſelves involved in error, or puzzled by nonſenſe and contradiction."

" If the works alluded to had even ſmall claims upon the public for their approbation, they would not have been treated with ſo much ſeverity in this place; but as the language here uſed is for the purpoſe of caution rather than of depreciation, a great degree of tenderneſs in animadverting upon them would be unneceſſary."

The critic, who never ought to uſe the language of ſeverity towards literary works but for the purpoſes of cautioning others, will not be inclined to diſapprove of this apology; but Mr. C. might have felt ſome little tenderneſs for thoſe poor authors whoſe hopes had poſſibly been as warm as his own, and common prudence might have whiſpered in his ear the exclamation of the ſatiriſt,

Quam temere in noſmet legem ſancimus iniquam.

It was indeed but fair and candid, that he who thus perſuaded the public from the purchaſe of other mens' works, ſhould bring forward one, ſuch as all who wiſh to be their own lawyers might and ought to buy. Mr. C. therefore proceeds:

" The intent of the preſent volume is to throw light upon all ſuch legal ſubjects as come within the view of the merchant, the trader, and the monied man; and that, in ſuch a way as to enable the enquirer to obtain the information he wants with the greateſt facility. How far the work is calculated to promote theſe objects, a diſcerning and candid public will decide, and the editor reſts completely ſatisfied that its reward will be commenſurate with its merits."

The moſt churliſh ſtoic would ſcarcely refuſe to an author the liberty of ſtating thus much upon the merits, or rather the object of his book. But this is only the firſt fluttering of Mr. C. preparative to a bolder flight.

" But this publication is alſo deſigned for the uſe of the profeſſion, to whom the editor hopes and *perſuades* himſelf it will prove an *invaluable collection* of practical legal minutes upon points of moſt general uſe,

uſe. He flatters himſelf that, in this view, it will have ſtrong claims upon their patronage. The materials of which it is compoſed, *their condenſed but conſpicuous form, and regular arrangement, are ſuch, as will ſeldom, on any doubtful point, leave the trouble of a ſearch unrewarded.*"

The reader may poſſibly ſuppoſe that, by ſome miſtake, we have tranſcribed an eulogy upon Judge Dodderidge, or Chief Baron Gilbert, or Lord Hale (not indeed to be found in any prefaces to their works, for men really wiſe and learned are always modeſt) but taken from ſome grateful admirer, who ſeized his pen, warm from a peruſal of their labours, and thankful for the information he had received. Alas, there is no ſuch miſtake! It is Mr. G. C. of Old Brentford, who, in pp. 6 and 7 of his Preface, is with great ſolemnity and earneſtneſs giving his own opinion of his own work. Let not the ſarcaſtic reader remark, that the author is gifted with a quality more neceſſary for thoſe who practiſe the law, in its moſt buſy and contentious ſhape, than for ſuch as quietly in their ſtudies explain its doctrines, and methodize its deciſions. After wading through this, and much more undigeſted ſtuff, in the Preface, we were much and agreeably diſappointed on looking over that work itſelf, for we found it, in fact, not ill-calculated to anſwer its intended object. The law ſubjects of which it treats, are of a popular nature and of general utility. The titles are aptly choſen, ſo as to enable unprofeſſional men to find what they want with facility, and the information is conveyed in language which they can underſtand. Theſe circumſtances, as alſo the various tables, namely, of *Dividends, Intereſts, for valuing Annuities*, and the *Statement of the Public Funds*, &c. may render it an acceptable companion "to the attorney's office, and the merchant's counting-houſe;" and as the author intimates that he has a large family, we wiſh his book all the ſucceſs that he conceives to be due to its merits. A book, alphabetically diſtributed, ſcarcely admits of a regular or ſyſtematic peruſal. It is from conſulting the moſt material titles that our opinion is formed of its merits. Miſtakes and omiſſions are alſo obſervable in ſome parts of the book. Thus, in title *Bankrupt*, p. 73, when treating of the debt neceſſary to found a commiſſion, Mr. C. omits to mention the ſeveral ſums required when it is to iſſue, on the petition of one or more creditors. In p. 73, he ſtates the following reaſons for ſuing out a commiſſion: "4, when a man has great demands without being able to give ſuch proof as would be required in a court of law; 5, where his demand is barred by the ſtatute of limitations." Theſe are weak and dangerous grounds for making the attempt. In the firſt caſe it is the duty of the ſolicitor to the commiſſion, as it is the intereſt of the other creditors, to

take

take care that no debt, incapable of legal proof, be received, and where it is reſiſted, ſuch a claim can never be made with effect; and no commiſſion, founded upon it, could ſtand againſt the legal remedies of any creditor refuſing to come in under it. But the ſecond caſe is even more objectionable. For it is not leſs in the power of the debtor to oppoſe the ſtatute of limitations to the remedy by commiſſion, than to that of a ſuit at law. If he chooſes to inſiſt upon ſuch a defence, he may do it with equal effect in each, and with much more ſerious conſequences in point of expence to the creditor, who proceeds by commiſſion, than when he brings an action. While, if the debtor chooſes to claim it, he may do ſo not leſs in the one caſe than in the other. Another miſtake is to be found (p. 336) when it is obſerved, "that a maſter was held civilly liable for an injury done by his coachman in driving his carriage, although he was not riding in it at the time." The poſition here ſtated was afterwards reviſed in the Court of King's Bench, and it was held, by the unanimous opinion of all the judges, that an action would not lie, at leaſt in the form there brought. But as this may have been decided ſubſequently to the printing of this part of the work, the error cannot perhaps be juſtly imputed to Mr. C. who might have great authority for the aſſertion, at the time it was made.

ART. VIII. *Two Addreſſes to the Inhabitants of the ſeveral Pariſhes in the Deaneries of Louth-Eſk, and Ludburgh, Calcewaith, Horncaſtle, Gartree, Bolingbroke, Candleſhoe, and Hill, within the Archdeaconry of Lincoln; One, on the Duty of Family Prayer; and the other, on Reading the Holy Scriptures. To which are added, Forms of Morning and Evening Prayers, a Selection of Pſalms, and Occaſional Prayers, principally taken from the Collects and other Parts of the Liturgy of the Church of England. By a Committee of the Clergy of the aforeſaid Deaneries.* 8vo. 48 and 47 pp. 1s. Rivingtons, &c. 1801.

NEVER did the times call more ſtrongly, than at preſent, upon the clergy of our eſtabliſhed church, for talents and vigour in its defence, and for a conduct ſuitable to their profeſſion and ſtation; and never, we think, in deſpite of vulgar calumny (which delights in pointing to *exceptions*, and in deducing from them a general judgment) was ſuch a call more faithfully obeyed. The vindications which they have lately offered,

offered, not only of the common faith of Chriſtians, but of our own eſtabliſhment in particular, are in the hands of every perſon attentive to theſe momentous concerns; momentous (at this juncture in particular) to our welfare in civil life, as well as to our happineſs in the ſtate for which we are probationers; and their conduct, as far as it has fallen within our obſervation, is pious, uſeful, and exemplary. The tract before us exhibits an admirable ſpecimen of the attention of the clergy to the ſpiritual concerns of thoſe committed to their care; and a ſpecimen alſo, we truſt, of the *examples* which they themſelves hold forth. Theſe Addreſſes and Formularies are very properly dedicated to the Biſhop of the Dioceſe, under the ſanction of whoſe authority they were compoſed, or collected; and who has himſelf given excellent inſtruction to his clergy, and to ſtudents in divinity, in general; by his Charges, his Sermons, and particularly by his late moſt uſeful work, *Elements of Chriſtian Theology*. In the compoſition, or ſelection of them, the editors profeſs to have had no other view, than the edification of the perſons for whoſe uſe they are intended; and, accordingly, they claim for themſelves no merit of authorſhip or originality. Judgment, therefore, is the principal quality which we looked for in this publication; and certainly we have not been diſappointed. The firſt Addreſs ſets forth ſome of the chief arguments on which the practice of prayer is founded, and the expreſs promiſes by which it is encouraged. The qualifications neceſſary for praying are enumerated; namely, faith, purity of heart, charity, attention, humility, truſt, zeal, and perſeverance. From the general duty and requiſites of prayer, the editors proceed to treat of *Family Prayer*; which they have done in a plain and very impreſſive manner, adapted to produce moſt happy effects. The ſecond Addreſs is a very earneſt and argumentative exhortation to the reading of the Scriptures. The purpoſe, and the excellence, of each Book of the Old Teſtament are diſtinctly ſet forth; and, in particular, the predictions concerning the Meſſiah, with their exact completion (as recorded in the New Teſtament) in the perſon and miniſtry of Chriſt, are fully and ſatisfactorily inſiſted on. The New Teſtament, as the completion of the Old, is next ſhown to be entitled to our higheſt reverence, and to be worthy of all acceptation. In particular it is proved, that as Chriſt

"was ſpoken of by the Patriarchs and Prophets who had preceded him, through a period of almoſt *two thouſand years*; ſo did *he* likewiſe foretel, not only many things which were to happen unto himſelf, but alſo many great and important events which ſhould take place after his departure out of the world." P. xxxvi.

The

The *diſperſion of the Jews* is well inſiſted on, as "a living prophecy, a ſtanding miracle wrought for the confirmation of the Goſpel." We muſt extract at length one paſſage from p. xli.

"All which prophecies have had their completion. We alas! in this our day, have many and lamentable proofs of their fulfilment continually before us, by that open and avowed contempt of revealed religion, which hath, unhappily, and too ſucceſsfully, gone forth into every country throughout Chriſtendom. But little do the abettors of infidelity imagine, that, by their ridicule and contempt of the ſacred writings, they themſelves, like the Jews, become living monuments of the great and ſolemn truths which are thus revealed."

The evidence from *miracles*, in behalf of the Chriſtian faith, is perhaps too briefly inſiſted on; though it is well obſerved, that "prophecy is to us the ſureſt of all teſtimonies; it is a growing evidence; it gathers ſtrength with time, and is beſt adapted to the conviction of thoſe, who live in times far remote from the firſt ages of the Goſpel." P. xliii. A very animated exhortation then follows, to ſtudy the Scriptures, and to conſider well the life and doctrine of Chriſt, and the example of thoſe holy men who have followed him.

The Morning and Evening Prayers for a Family, with thoſe for a perſon in private, are ſhort, but comprehenſive. The Pſalms are very properly ſelected. We ſtrongly recommend the addition of Pſalmody, together with muſic, wherever it is practicable; and we ſhall here repeat alſo our recommendation (ſee vol. xvii. p. 655) of two Sunday Hymns, written by Mr. Maſon, and ſet to muſic by Dr. Burney. That for the Morning begins thus:

"Again the day returns of holy reſt," &c.

The Occaſional Prayers are very numerous, and are provided for almoſt every ſituation in which any one can be placed. It is an ample commendation of them, to ſay, that they are judiciouſly ſelected from the Liturgy of the Church of England.

Our analyſis of this tract would perhaps be its beſt recommendation; but we cannot diſmiſs it without obſerving, that we have ſeldom peruſed any book with ſo much unmixed ſatisfaction; and we cordially hope it will attract the attention, not of the clergy alone, but of all thoſe perſons, not few in number, we truſt, who wiſh that a ſpirit of ſound piety and devotion may animate the ſubjects in general, as ſignally as it does the Sovereign of this kingdom!

Art. IX. *Shield's Introduction to Harmony.*

(Concluded from p. 56 of our last Number.)

IN the last extract, which we made from this ingenious author, the passage of fifths followed by sixths from Dr. Boyce's "*Softly Rise*," was defended against a foreign critic, and the term Rosalia used.

Gretry, in his Essay on Music (Par. 1789, 8vo. p. 363)* asks for the etymology of this term, and gives the example from Lulli's popular minuet†, which is likewise adduced by Mr. S. (at p. 75, in a note) and to which Mr. S. also annexes Dibdin's melody, in "*While the Lads of the Village*," from "*the Quaker*," to the words "Merrily ah," as a proof that such repetitions may be sometimes delightful.

Marpurg also, in his last anonymous publication, *Legende einiger Musikheiligen*, 1786 (ascribed to him by Schutz, in the Musical Zeitung, vol. ii. p. 278, January 15, 1800) enquires at p. 175, why the French call these passages *Rosalies?*

We are happy to inform our readers, that the accurate observation of our own learned countryman, Dr. Burney, has been more successful than either that of Gretry or Marpurg; and the allusion to St. Rosalia telling her beads, while one passage is frequently repeated a note higher or a note lower, may be found in his History, vol. iii, 613 and 615; vol. iv. 45.

P. 76. *The sixth* gives Mr. S. an opportunity to explain the Guidonian hexachords, in which the syllables MI, FA, indicated the semitone, and the other tones were either major or minor. This is not accurate. Guido was a follower of Boetius, consequently the tones were all major, and the semitones limmas. Mr. S. quotes a passage from Dr. Watts's Hymn, "Blest be the Wisdom," by Dr. Callcott, as an example of sixths becoming thirds by inversion.

---

* In the republication of this, with the other Essays of Gretry, in three octavos, An V, the passage is found vol. i, p. 305.

† Sir J. Hawkins, vol. v, 173, ascribes this minuet to Loeillet in the following terms:

"Loeillet was a teacher of the harpsichord, and an excellent composer for that instrument. There is extant among his printed lessons a minuet in the key of A, with the minor third, which was a great favourite with the ladies of the last age. The vulgar pronunciation of Loeillet's name led the world into a mistake, so that it was universally ascribed to Jean Baptiste Lully, and few are sensible of the error."

P. 77. *The fifth and sixth.* Among this species of harmony, that of the extreme sharp sixth (which is nearly the flat or minor seventh) is shown to be an unmelodious progession.

P. 78. *The minor seventh* was used by Geminiani, to prepare the suspended discord of the fourth. The examples to this are numerous and well chosen; among them we perceive passages from Graun's Te Deum, namely, part of the duet, "*Te ergo quæsumus*," and the chorus, "*In te Domine speravi.*

P. 79. *The ninth*, with its different accompaniments of 3, 4, 6, 7, $\frac{6}{4}$, $\frac{7}{4}$, $\frac{7}{5}$, are given. Dr. Burney's observation on this chord, vol. ii, p. 217, is quoted. The effect of the unprepared flat ninth with the seventh, and the difficulty of singing this interval in melody, &c. &c. fill up two pages.

P. 82. Mr. S. concludes the second part with the scales of Emanuel Bach, from his "*Versuch*," part ii, p. 269 (edit. Leipzig, 1797).

As we have ventured to analyze, and reduce into form, Mr. S.'s first part, we think it our duty to assist the student by a similar arrangement of the second. It consists of a preliminary Advertisement, p. 33, a Scale of Intervals, &c. p. 37, and the Repertory, p. 47. These two latter divisions may be subdivided thus:

SCALE, &c.

I.	Enharmonic Scale	p. 37.
II.	Major and minor semitones	38.
III.	Table of intervals	39.
IV.	Discord of the fourth	40.
V.	Scale in Arpeggio	41.
VI.	Chords and derivatives	42.
VII.	Sevenths with major thirds	44.
VIII.	Sevenths with minor thirds	45.
IX.	Chromatic and enharmonic passages	46.

REPERTORY.

I.	The unison	p. 47.
II.	The second	49.
III.	The third	63.
IV.	The fourth	66.
V.	The fifth	69.
VI.	The sixth	76.
VII.	The seventh	78.
VIII.	The ninth	79.
IX.	Emanuel Bach's scale	82.

Mr. S. had promised in his Repertory to arrange the chords from the unison to the thirteenth. We are concerned to find that our analysis betrays the omission of the 8ve, the 10th, 11th, 12th,

12th, and 13th, at leaſt in their *arithmetical* order. We will, however, make Mr. S.'s apology, and inform the ſtudent, that the octave was explained in the firſt part, at p. 6; that the 10th and 12th are the ſame as the 3d and 5th; and that the *eleventh* and the *thirteenth* are both explained at p. 60.

Still we think Mr. S might have afforded them a page each, eſpecially the two laſt. This would have prevented Mr. Kollmann from obſerving, that *two* muſical authors (Meſſrs. King and Shield) had *revived* the doctrines of Marpurg, without the leaſt alluſion to the ſyſtem of Kirnberger.

Part the Third.

P. 83. *Melody.* Its power exemplified by a quotation from Hooker, and ſome verſes written in 1653.

P. 84. *Accompaniment.* The ſimplicity of many beautiful airs, ſuch as Purcell's "Come unto theſe yellow ſands" (which is here printed &c.) juſtifies the precept, which, in theſe caſes, rejects artful and complicated harmony.

P. 85. *Recitative.* A quotation, *by name!* from Mr. Brown, the preference of ſuppoſed to fundamental baſſes, the diſtinction between *recitativo ſecco* and *recitativo inſtrumentato*, with four admirable ſpecimens of accompanied recitative, fill up four pages. The three laſt contain examples of the enharmonic dieſis; and to the firſt, in p. 88, Mr. Shield prefixes the following curious, but very obſcure remark.

"A complete band, and a capital ſinger, rehearſed the following recitative *four* times, before it went to the ſatisfaction of thoſe who were ambitious of treating their patrons with excellence, and the near approach to perfection, was at laſt accompliſhed, by the leader's recommending *the enharmonic dieſis* to be played with the *ſame finger.*"

The vocal melody alluded to, is D flat, C flat (a paſſing note) A ſharp.

The accompaniments for two violins and a baſs, are thus diſtributed:

Viol Imo.	D flat	C ſharp
IIdo.	C flat	A ſharp
Baſſo	F natural	E natural.

The firſt harmony is the dominant ſeventh upon D flat, and the laſt the ſame chord on F ſharp; the thorough baſs, is figured F with $\frac{6}{5}$, both flat, E with $\frac{6}{4}$, both ſharp: and the modulation proceeds from the key of G flat to B natural, both major. Conſequently, from the original key of B flat to B natural, the fundamental baſs has removed by a minor ſemitone.

From theſe conſiderations we aſcertain, that the D flat ought to fall to the C ſharp, by an enharmonic dieſis ($\frac{128}{125}$) or nearly two commas, to be perfectly in tune. But this, which muſt evidently

evidently be Mr. S.'s meaning, he has by no means expreſſed. The firſt violin, in playing the dieſis *with the ſame finger*, might retain the ſame ſound; but the neceſſary deſcent (although implied) which when made by two different fingers would be too wide an interval, is produced by a ſlide with the ſame third finger from D flat to C ſharp*.

P. 89. *Cantabile.* Examples from Dr. Arne's Artaxerxes, Haydn's quartetts, op. 65, phraſes of five and nine bars (we could have wiſhed to have ſeen the laſt part of Mr. Reeves's *Gipſey* glee here adduced, "†Come ſtain your cheeks with nut or berry") and remarks from "a ſenſible writer" on the qualifications of a cantabile ſinger, fill up the page.

P. 90. *Diviſions*, from the Italian ſchool.

P. 91. *Duetto*, from Dr. Boyce (ſee p. 74 of Mr. Shield).

P. 92. *Conrade the good*, a moſt admirable ſpecimen of a terzetto, accompanied by three tenors and a violoncello; originally ſet by Sarti, to part of a Miſerere in the Ruſſian language, and brought over by Charles Hatchett, Eſq. F. R. S. from Peterſburg.

P. 95. *Scale of the Horn.* Some copies were at firſt printed without the word 8*va alta* to the different ſcales, and Mr. S. in his public Advertiſement of the work, requeſted this erratum might be corrected.

P. 96. *Quartetto, Hope linger near me* (we believe original by Mr. S.) with inſtrumental accompaniments.

P. 97. *March.* B flat clarinets; the parts muſt be written a tone higher, for the inſtrument itſelf is a tone lower.

P. 98. *Divertimento, Ye ſilver brooks.* This we alſo imagine to come from the ſame hand; it is for three equal voices, accompanied by violins, clarinets, and *four horns*. It finiſhes *con ſtrepito*, a term uſed by Aviſon, Mr. S.'s maſter.

P. 100. *O ponder well*, from the Beggar's Opera, with accompaniments, by the late T. Linley, Sen. Eſq. Dr. Burney (vol. iv. p. 635) has given Dr. Pepuſch the higheſt credit for the *baſſes*, which he furniſhed to the wild melodies of this Opera; but Mr. S. confounding the *baſs* with the *accompaniments*, has attempted to refute the prognoſtications of our muſical hiſtorian. But the fact is, that Mr. Linley has not altered the *harmony*, but the rhythm of the *melody*; and that the me-

---

* Gretry, vol. i, p. 198, ſpeaking of the enharmonic dieſis, &c. obſerves, that in a paſſage he had written for the ſecond violin, *A. G ſharp, F double ſharp, and G ſharp*, on the bottom ſtring, the performers all attempted to ſtop the note, and none (without being apprized of the tranſition) thought of playing the F double ſharp with the open G.

† This is a movement of *five* crotchets in a bar.

rits of Dr. Pepuſch can never be eclipſed by the introduction of horns and clarinets, when the *baſe* remains very nearly the ſame. This remark (we recommend) ſhould be ſoftened in the next edition. Dr. Burney is perfectly right.

P. 101. *O bring me wine*, a ſong, by the author.

P. 104. *The pretty little heart*, ditto.

P. 106. *Divertimento*, for the violin, &c. &c.

P. 107. *Modulation*. Dr. Pepuſch's definition (p. 3, edit. 1731) is given. The ſignification here given is almoſt become obſolete. Modulation, in the preſent acceptation of the term, always implies change of key.

P 108. *Of the free Capriccio*. This Italian term is preferable to the *Free Fancy* of Mr. Kollman (ſee our xvi h vol. p. 395, October, 1800). We are ſorry, as this part is taken from the Eſſay of Emanuel Bach, and tranſlated by a lady, to obſerve, that ſome inaccuracies of importance appear in it.

In the ſecond part of E. Bach's work, p. 267 (Leipzig, 179) chapter xli, is contained the diſſertation, "Von der freyen Fantaſie," parts of which we will literally tranſlate, and give the original in the notes.

"§. 1. A Capriccio is called free, if it contains no meaſured *diviſion of the bars*, and modulates into more keys, than is uſual in other pieces, *which are compoſed or performed extempore in regular time*.

"§. 2. In theſe laſt pieces, a knowledge of *every part* of compoſition is required; in the former, the fundamental rules of harmony, and ſome *few directions* are ſufficient. Both require natural talents, eſpecially the Capriccio. Compoſition may have been learned with ſucceſs, and many good eſſays produced by the pen of one who may *perform* Capriccios indifferently."

A conſiderable error exiſts in the fourth ſection.

"§. 1. Eine Fantaſie nennet man frey, wenn ſie keine abgemeſſene Tacteintheilung enthält, und in mehrere Tonarten ausweichet, als bey andern Stücken zu geſchehen pfleget, welche nach einer Tacteintheilung geſetzet ſind, oder aus dem Stegreif erfunden werden.

"§. 2. Zu dieſen letzern Stücken wird eine Wiſſenſchaft des ganzen Umfanges der Compoſition erfordert; bey jener hingegen ſind blos grundliche Einſichten in die Harmonie und einige Regeln über die Einrichtung derſelben hinlänglich. Beyde verlangen natürliche Fähigkeiten, beſonders die Fantaſien überhaupt. Es kann einer die Compoſition mit gutem Erfolge gelernet haben, und gute Proben mit der Feder ablegen, und dem ohngeacht ſchlecht fantaſiren."

" §. 4. The harpſichord and organ require in a Capriccio particular attention. In the former, care muſt be taken to avoid monotony of expreſſion. In the latter, to bind the notes together, and to be moderate in the uſe of chromatic paſſages; although theſe laſt ſhould ſeldom be too far extended, as the organ is not often well tempered.

" The clavichord and piano forte are the moſt proper inſtruments for a Capriccio; both of which CAN and MUST *be perfectly tuned.*"

Mr. Shield pays his friend Mr. Croſdill an elegant compliment at the bottom, in a note.

P. 109. This page, although in a different letter, continues the extracts from Em. Bach; and contains the 8th and 11th ſections of the ſame chapter.

The tranſlation is more correct than the former part.

P. 110. This paſſage contains part of the 13th, and returns to the 10th ſect. (p. 276 and 273 of E. Bach). This requires retranſcribing.

" §. 13. The beauties of variety are likewiſe perceived in the Capriccio. In this ſtyle of muſic, all poſſible combinations of long and ſhort notes, and every change of expreſſion muſt be introduced. Mere running over the keys and full chords, either in Suſpenſion or Arpeggio, tire the ear. The affections are neither excited nor calmed, to effect which is the true deſign of a Capriccio."

" In the *Arpeggio*, modulation muſt neither be too ſudden nor too unequal. This rule admits of exception in chromatic paſſages. The harmony muſt not conſtantly be broken in the ſame manner. Sometimes both hands may move from bottom to top; ſometimes the left hand alone may perform this, and the right hand retain its place."

" §. 4. Der Flügel und die Orgel erfordern bey einer Fantaſie eine beſondere Vorſicht; jener, damit man nicht leicht in einerly Farbe ſpiele, dieſe, damit man gut und fleiſſig binde, und ſich in den chromatiſchen Sätzen mäſſige; wenigſtens muſs man dieſe letztern nicht wohl kettenweiſe vorbringen, weil die Orgeln ſelten gut temperirt ſind. Das Clavichord und Fortepiano ſind zu unſrer Fantaſie die bequemſten Inſtrumente. Beyde *können* und *müſſen* rein geſtimmt ſeyn."

" §. 13. Das Schöne der Mannigfaltigkeit empfindet man auch bey der Fantaſie. Bey der letztern müſſen allerhand Figuren, und alle Arten des guten Vortrages vorkommen. Lauter Laufwerk, nichts als aufgehaltene oder gebrochene volltimmige Griffe, ermüden das Ohr. Die Leidenſchaften werden dadurch weder erregep, noch geſtillet, wozu doch eigentlich eine Fantaſie vorzuglich ſollte gebrauchet werden."

" Durch die Brechungen darf man nicht zu hurtig, noch zu ungleich von einer Harmonie zur andern ſchreiten. Blos bey chromatiſchen Gangen, leidet dieſe Vorſchrift, zuweilen mit guter Wirkung, einige Aufnahme. Man muſs nicht beſtändig in einerley Farbe die Harmonie brechen. Auſſerdem kann man zuweilen mit beyden Händen aus der Tiefe in die Höhe gehen; man kann dieſes auch blos mit der vollen linken Hand thun, indem man die rechte in ihrer Lage läſſt.

" (This

" (* This kind of paſſage is ſuitable to the harpſichord, and occaſions by an artificial kind of forte and piano, an agreeable effect). He who is able, does well not continually to uſe natural harmonies, but ſometimes to deceive the ear. He whoſe powers are more limited, muſt make his harmonies agreeable by variety in the time, which in mere chords would ſound tireſome to the ear.

" In the left hand, moſt diſcords may be occaſionally doubled. The octaves, *which ariſe from this mode of accompaniment*, are tolerated in this full ſtyle of harmony. The fifths are to be avoided. The fourth, when joined with the 5th and 9th, and the ninths in general are never doubled.

From ſection 10, p. 273:

" §. 10. When it is wiſhed not merely to touch on *remote* keys, but to make a formal modulation into them, it is not ſufficient *to employ the ſharp ſeventh of the key*, and then believe that we may go where we pleaſe; it is rather neceſſary to prepare the ear by ſome governing harmonies for the new key, by which it will not be diſagreeably ſurprized.

" We ſometimes meet with performers who underſtand, and can maintain their ſubject in the chromatic ſtyle, but very few can make it agreeable, and take away its harſhneſs."

" (* Dieſe Art des Vortrages iſt auf den Flügel gut, es entſtehet daraus eine angenehme Abwechſelung eines gekünſtelten Forte und Piano.) Wer die Geſchicklichkeit beſitzet, thut wohl, wenn er nicht beſtändig gar zu naturliche Harmonien brauchet, ſondern das Ohr zuweilen betrüget: wo aber die Kräfte nicht ſo weit hinreichen, ſo muſs eine verſchiedene und gute Ausfuhrung in allerhand Figuren diejenige Harmonie angenehm machen, welche durch einen platten Anſchlag derſelben einfältig klinget. In der linken Hand können die meiſten Diſſonanzen ebenfalls verdoppelt werden. Die dadurch entſtehenden Octaven, verträgt das Ohr bey dieſer ſtarken Harmonie; die Quinten hingegen, ſind zu vermeiden. Die Quarte, wenn ſie bey der Quinte und None iſt, und die Nonen uberhaupt verdoppelt man nicht."

" §. 10. Wenn man *entlegenere* Tonarten, nicht nur obenhin berühren ſondern darein förmlich aufweichen will; ſo muſs man bey der bloſſen Ergreifung des ſemitonii modi nicht beruhren, und alſdenn glauben, daſs man nun mehro da ſey wo man hin wolte, und daſs man ſo gleich weiter gehen müſſe, man muſs vielmehr das Ohr durch einige andere eingeſchaltete harmoniſche Sätze zu der neuen Tonart allmählig vorbereiten, damit es nicht auf eine unangenehme Art uberraſchet werde.

" Man wird Clavier Spieler antreffen, welche die Chromatik verſtehen, und ihre Satze vertheidigen können: aber nur wenige, welche die Chromatik angenehm vorzutragen wiſſen, und ihr das rauhe benehmen können."

* This ſentence is omitted in Mr. S.'s book.

It is but fair to add, that we have never ſeen the early editions of 1762 and 1780, and that ſome of theſe errors may have ariſen from the copy uſed by Mr. Shield's female tranſlator, eſpecially as the edition of 1797 profeſſes to be the ſecond, corrected and enlarged by the author.

Mr. S. after this, mentions Mr. Stillingfleet as having objected to modulation on *the harp*. Sir J. Hawkins, v. 377, alſo attacks Mr. S. on ground ſomewhat different; but the pedal harp is not the inſtrument meant by Mr. Stillingfleet, p. 38, §. 90, and therefore all theſe obſervations are unneceſſary.

P. 111. *Modulations*, from Em. Bach, p. 272, &c.

P. 112. *Capriccio*, from the ſame, p. 280.

P. 113. *Preludes*, by Mr. S.

P. 114. *Prelude*, by Sebaſtian Bach, the father.

P. 116. *Cadence*, for four inſtruments, probably by John Chriſtian Bach, his ſon, brother of Emanuel.

P. 118. *Air*, performed in Italy, mentioned by Mr. S. before at p. 18.

P. 119. *Rans des vaches*, from Rouſſeau, &c. &c.

P. 120. The *Soldier tir'd*, a fac ſimile of Dr. Arne's ſong, with his manuſcript alteration.

P. 121. *Paſſages of triplets*, for the voice, from Vo Solcando, &c. &c.

P. 122. *Diminiſhed ſeventh*, modulations introduced by this harmony.

P. 123. *Tranſitions*, for the violoncello or viola.

P. 124. *Abrupt modulations*, for the violin.

P. 125. Mr. Shield, with perſonal acknowledgments to Dr. Arnold and Sir W. Parſons, concludes his work, promiſing in it to continue a ſimilar publication, under the title of *Univerſal Harmony*. An Index, or rather a Table of the Contents from each page (like that of Mr. Keeble) terminates *the whole book*.

The analyſis of this laſt part may, we imagine, be thus given.

I.	Melody . . .	p. 83.
II.	Compoſitions . .	91.
III.	Modulation . .	107.
IV.	Capriccio . . .	108.
V.	Diminiſhed ſeventh . .	122.
VI.	Abrupt modulation . .	124.

Upon a retroſpect of the three parts of this valuable work, we perceive that genius, and not order, has been the ruling power. The irregularity of mixing letter-preſs and engraved

graved plates, evinces that it has been formed at various periods without any regular plan. However, when the three parts are conſidered together, and preſented to one view, thus:

Part I.	Part II.	Part III.
Scale . p. 1,	Enharmonic Scale p. 37,	Melody p. 83,
Chords 3,	Repertory . . . 47,	Capriccio 108,

we perceive the deſign of the whole, and enter more fully into the ideas of this ingenious compoſer.

For the many curious paſſages, for the ſcientific compoſitions of Dr. Boyce and Sarti, for the extracts from Emanuel Bach, &c. the moſt learned Engliſh muſicians may return him ſincere thanks; and we truſt that we ſhall not be thought prejudiced in favour of our *own countryman*, when we prefer his work to thoſe of Mr. Kollmann, ſtill confeſſing it to be inferior in point of arrangement to any we have yet reviewed. Mr. Shield indeed has had opportunity, which few elſe have poſſeſſed, of making acute obſervations on muſical effects. From an humble ſituation in an orcheſtra, his merit advanced him to the rank of compoſer for Covent-Garden Theatre for many fortunate ſeaſons; and his travels on the continent have not been uſeleſs to his profeſſion, as the preſent work inconteſtably demonſtrates. We hope ſoon to ſee his promiſed continuation, which we have heard is to appear in the form of a Supplement. If in that he purpoſes to give a *key* to the many anonymous alluſions, and ſhould execute ſuch a deſign, we ſhall regret our having anticipated his plan, whenever our information was ſufficiently extenſive. If not, we truſt the public will accept of our preſent ſlight efforts to decypher his frequent enigmas; and we hope to congratulate Mr. Shield on the ſucceſsful ſale of the book, an event which will equally ſhow the muſical learning and true taſte of the united kingdom.

ART. X. *Gleanings in England, deſcriptive of the Countenance, Mind, and Character of the Country. By Mr. Pratt. Vol. II.* 8vo. 9s. Longman and Rees. 1801.

IF the reader will turn back to our fourteenth volume, he will find, at p. 346, a favourable account of the firſt part of this entertaining performance. We bore teſtimony to the fidelity and accuracy of many of the author's deſcriptions, and expreſſed ourſelves

ourſelves highly amuſed by the vivacity of all, and the importance of many, of his obſervations. We left Mr. Pratt at Cromer, at which place we find him at the commencement of his ſecond volume. Here we are again enabled, from our perſonal knowledge, to declare that his repreſentation of that place and its neighbourhood is highly intereſting, not only for its truth, but from the various characters, anecdotes, and remarks, which are agreeably interſperſed. The beſt part of the book is, perhaps, that which treats on empiricifm, which, to the diſgrace of our countrymen, ſeems never to have prevailed ſo powerfully as at preſent. The naval anecdotes are related with the gallant and patriotic ſpirit of an Engliſhman; and the following, in particular, will do honour to our pages,

"I have often endeavoured at a reaſon for the almoſt unbounded, and juſtly provincial, benevolence that animates the Engliſh ſailor. It cannot be, altogether, from the general ignorance of what I am conſtrained to call, in the world's language, the *uſe* of money; nor from the ſudden fluſh of it when they receive their pay; for theſe circumſtances happen to very many others, who, collectively ſpeaking, are by no means ſo open-handed or hearted. Probably, various cauſes may contribute. They paſs moſt of their lives on an element whoſe waving habitations do not admit ſome of the moſt inimical paſſions; even ſome of the worſt vices can only be occaſional intruders, while many of the virtues are reſidents. The billowy theatre on which they exiſt keeps them TOGETHER—their being neceſſarily expoſed to the ſame hazards, embarked in a common cauſe, the early ideas of goodfellowſhip and of glory, with which they have been brought up, the traditional hiſtory of a ſailor's foundneſs of heart, of heroic deeds performed on the roaring ocean, of their bravely buffeting the ſtorms, of victories obtained in the teeth of them, with numberleſs glowing tales of dangers eſcaped, crowned at length with good cheer and the ſmiles of Old England—moreover, the conſtant ſight of each other, ſo that the whole crew—a powerful attraction—ſeem but as one great family, at their daily work of war, conqueſt, and of adventure. Moſt of them, likewiſe, and this too is of great account, bear in their boſoms a fond impreſſion of ſome object beloved, the memory and abſence from whom naturally tends to ſoften and ameliorate the heart; and we know that ſuch of their ſongs as are not upon the perils or glories of the ſea, celebrate and commemorate their miſtreſſes. Luckily too they are beyond the *temptation*, and of courſe the practice, of that earth-born avarice which often locks up the hearts of landmen. It would be curious, were it not invidious, to ſee how far mariners employed in veſſels of commerce, and thoſe engaged in ſhips of war, are ſimilar or diſtinct in their general habits of profuſion, and of œconomy *when on ſhore*. But, without any illiberality, it may be preſumed, that men devoted to trade, and to the profeſſion of arms, muſt materially differ in their ideas of both getting and ſpending money. Let us go ſomewhat into the compariſon; the ſubject is not worn, and may amuſe us:

us:—The occupation of a ſeafarer in a trading veſſel is an affair of buſineſs; that of a ſeaman in a war-ſhip is, or ſoon becomes, a point of honour, and by a generous emulation it grows into a real paſſion. In the firſt, a man counts his gains; in the ſecond, he reckons chiefly on his glory—the one calculates, that if his venture is ultimately ſucceſsful, the perils of the voyage will be recompenſed with intereſt; the other, reckleſs of ſuch long-ſighted policy, mixes, in every thought of profit, when by chance ſuch thoughts croſs his mind, the idea of friend, huſband, father, lover, king, and country; perhaps, frequent ſeparations from relatives, and from their native land, may ſupply more ardent fire to feed theſe ſacred characters—If it be ſo, even the weakneſs of human nature but adds ſtrength to my argument; and for that weakneſs, what is to be ſaid? what adviſed; but to love, forgive, and compaſſionate one another?

"But to finiſh our parallel. It may be farther obſerved, that an image of wealth attaches more or leſs to all commercial concerns; and the anticipated profits thence ariſing are, generally, placed by the *mind*, or at leaſt a great part of them, in ſome ſafe fund, long before they can be depoſited in a place of real intereſt or ſecurity. Whereas, I am perſuaded, that not one ſhip of war's man, out of at leaſt fifty, ever thinks of placing out his pay or prize-money to any ſort of worldly advantage. His affections, indeed, know well how to appropriate the larger ſhare: he ſees many a gay ribbon and new gown, with nameleſs other love-tokens, for the girl of his fancy; and the reſt goes lightly down his throat to warm his guileleſs heart, and perhaps to overheat his head—but even his indiſcretions are ſocial; for while the artizan is ſullenly taking his ſolitary draught in ſome ſly corner of the pot-houſe, honeſt Jack, as we call him, will invite all within his reach, whether comrades or ſtrangers, to partake of his flip or his grog, and to join him in chearing his young and his old miſtreſs—namely, England and the laſs he loves. It is ten to one, indeed, if in his way, even to that laſs, he ſhould encounter an object of ſorrow or of want, but he would joyfully deprive himſelf of half that flip, and curtail his beloved of at leaſt the price of one gown, to dry the eyes, fill the ſtomach, and clothe the nakedneſs, of the poor creature who had fallen within his immediate obſervation.

"If theſe remarks have any value, you are to make your acknowledgments to poor Tom Cox, from whom I have juſt parted with many a God bleſs you on both ſides. On this very ſpot we have exchanged our adieus, after travelling ſeveral miles chearily together, he on foot, and your friend at a foot-pace on his gleaning horſe; with many a courteous offer of a lift by the way, as courteouſly refuſed: and many a pauſe, that I might beguile my companion, who is lame, either to reſt at a gate or on a bank, or even to refreſh himſelf by leaning againſt the pummel of the ſaddle.

"A ſingle paſſing queſtion, and of the ſimpleſt kind, led to what worked an intereſt in my affections. The very report of it will vibrate on yours, becauſe it will touch the right chord of nature and of truth.

"Maſter, will you tell a lame fellow how far it is to Lynn? I have limped all the way with this bundle in my hand from Plymouth, where I have been invalided, and laid up as idle as a hulk theſe four months; and

and I am now going to the hammock of a friend's at Lynn, and muſt next day hop off to the *ſhe* part of my family; then, after a buſs, and a God be with you or two, I ſhall make the beſt of my road to ſhake hands with the *he* part of my family, who are on board the Diomede, Capt. Elphinſtone, and God be with him alſo."

"Notwithſtanding your lameneſs, you ſpeak as if you were a contented, and both where you *command* and where you are commanded, my friend, a happy fellow, both with your chums on land and your meſſmates at ſea."

"A happy fellow, maſter! yes, I believe I am, and if I were not, I ought to be hung by the neck at the top gallant yard arm; and if you an't in a hurry, as by your way of fair and ſoftly I think you are not, and can walk your horſe to my hop, for I am but weakly as yet juſt here i' the hip, I will ſhew you that if you are as happy as Tom Cox of the Diomede, there is little left to pray for you—I ſee we are both going the ſame way, ſo what ſay you, maſter?"

"I ſay, that were I riding for a wager I would forfeit it, rather than loſe your hiſtory, or your company."

"That's ſo kind-hearted now, and as like our Captain as if it came out of his mouth—ſo here we puſh off our boats."

"He ſprang lightly from the bank on which he had been reſting, flung his ſmall bundle, tied up in a black Barcelona handkerchief, over his ſhoulder, took the footpath with a gay air, and then I walked my horſe in the road, beſide him, as cloſe to the cauſeway as poſſible.

"Now then for a ſlice or two of happy Tom Cox:—

"Soon after my boys were preſſed," quoth he,—"bad work that preſſing buſineſs—'ſpecially at your *crimping*-houſes—over the doors of which a ſhipmate of mine wrote "take notice—*man-traps* ſet here,'—but let that paſs—'all's well that ends well.'—Soon after my boys were preſſed—the crimpers trapped them juſt as they went to freſh themſelves with a draught and away at public houſe, hot with hard work—I goes to Captain Elphinſtone—Captain, ſays I, I am Tom Cox, own father of two young Coxes your crimp-men carried away in the middle of a job—you muſt know we were in the carpenter and joiner line—ſo, as you've taken away my hands, and by the bye you might juſt as well have taken away my head—the reſt of my body is come hopping after them, juſt to deſire you will either *faſten* them on again, or elſe take ſaid body alſo—Ha, ha! I always had my joke, merry or ſad.—On this the ſaid Captain took meaſure of me from top to toe.

"But what ſay the young men to this?" cried Captain Elphinſtone.

"Wiſh for their father, pleaſe your honour, to be ſure—and to help him to work for mother and ſiſters in the old ſhop—but aſk them, your honour.

"So ſaid, ſo done—the Captain quarter-deck'd them directly—up came the Coxes, one, two, and I made the third, you know, Sir,—*they* on each ſide, I i'the middle. 'Boys, what ſay you to me, Tom Cox, your father?—here are you, boys, aboard o'ſhip, and little young ſhe-ones at home, and old one who bore 'em to me, and gave 'em ſuck,

if they don't die of grief muſt ſtarve, and *my* heart is well nigh broke already!"

"Love you and love they, father," anſwered Danny, the eldeſt, "but the Captain, mayhap, may be a father to them, us, and you too, if we make ourſelves right and tight ſea-boys;"—"and there's money to be got," cried Nat, putting in his oar, "by water as well as by land, father, and as we ſhall have leſs need to ſpend it at ſea, we may ſave the more for you, mother, and ſiſters;"—"and, mayhap," ſaid Dan, "get you ALL bread, without your working any more for they or for any body."

"So ſaid my eldeſt, and his brother was not behind hand; and both took all at once ſuch a fancy to the ſea and ſhip life, that Captain ſaid it would be a pity to baulk them.—"Here, friend," ſaid he to me, putting a couple of his majeſty's pictures in gold into my hand, "carry theſe to your family at home, and conſider theſe boys as provided for by King George, a good part of whoſe bounty will, no doubt, find its way into your pocket to help you at home."

"And why, pleaſe your honour, may *I* not become an humble ſervant of King George's too, and be provided for in the ſame way? why may not the old trunk ſtay and ſtick to the young branches? They are but half and half things thus cut in two, but we ſhall make a goodly tree, when put together after this faſhion. Ha! ha!

"Upon this I gave a hand to each of my boys, and the Captain laught, and *we* cried, but all for joy. So, ſtill holding them thus-faſhion, I went on with my joke, though I never was more in earneſt ſince I was born.

"Yes, Captain ſaid I, we do make a goodly tree—root and branches, thus-faſhion united—and every inch of us heart of oak!—as all the enemies of Old England ſhall find, if your honour will but keep us near one another!"

"Enough ſaid," cried our noble Captain; "but what will your wife and daughters ſay to *me*, for running away with *you*, too, friend Tom?"—only think of his honour calling me friend!—reaſon good, however, for friends we all were from that moment; as you ſhall hear:—

"As to wife and daughters, your honour—ſaid I, ſlyly—I will ſettle it with them in an hour's confab: Tom's commanding officer there, your honour, as much as you are in the Diomede—Ha! ha!"

"Do ſo," anſwered the Captain; "and as I love to encourage hearts of oak, I will advance ſufficient to keep your crew on land both in grog and good biſcuit till you return to them."

"Hereupon I meaſured him juſt as he had done me, and I ſaw that he would keep his word; and ſo did I keep mine—for I went and ſettled buſineſs at home, and got back to the Diomede as if I had a pair of legs as nimble as the youngeſt of my ſons: a little ſcolding, and fondling, and whining, and cooing, to be ſure—and I whin'd with them for company—but heart of oak ſtill.

"Well, the week following, we were all merrily out at ſea; and though I ſcarcely knew the mainſail from the mizen, when I firſt began to ſwim on ſalt water, I know what to do now either in a ſtorm, a calm, in peace, or in war, aye, as well as either Nat or Dan."

"It

" It was impoſſible not to gratify a wiſh to ſhew a ſenſe of the pleaſure this honeſt fellow had given me by ſome ſmall token of remembrance—my offering, however, was refuſed; and the boatſwain of the Diomede, for ſuch it ſeems he was, after a long hearty ſhake of the hand to thank me for my love, thus concluded his narrative.

" You are to know, Sir, I got a wound that brought on this lameneſs, and not being able to do much as a ſeaman, our Captain—Lord bleſs his good heart—ordered me to be about his own cabin, attend upon him, and only do ſuch little odd jobs as a child might have done without tiring; and whenever he ſaw me working at any thing he thought I could not manage without hurting myſelf, he damned me for an old fool with all the good-nature in the world, and baniſhed me from his preſence—a puniſhment ten times worſe to Tom Cox than being brought to the gangway—and he would not, mayhap, let me come within eye-ſhot of him again for half a dozen hours.

" One morning I took it into my head to clean the Captain's cabin windows, while, as I thought, he was ſafe in his cot—but from throwing up the middle ſaſh too much in a hurry, it ſtuck too faſt for poor Tom to pull it down again.—Juſt, however, as I was tugging to do this, down I dropt myſelf; and his honour, whom the noiſe had brought out of his birth unſeen, demanded, in a voice more terrible to me than a broadſide, how I dare be ſuch a ſcoundrel as to make free with my precious limbs in that manner, and then, on peril of never ſeeing him again, ordered me to go to my birth, ſwearing it would have ſerved me right if I had broke my ſtupid old neck—and a great deal more of that ſort of lingo—but all the while he was thus firing away at me, he was lifting me up from the place where I had fallen with as much gentleneſs as if I had been a ſick lamb; and ſo then he led me to my hammock, as kindly as either of my own ſons would have done; and afterwards brought me ſome comfortables with his own bleſſed hands, which I put to my lips and kiſſed with all my heart. And, do you think, while I can walk, hop, or even crawl, I will not follow ſuch a maſter? yes, d—n me, if I would not work to him on ſtumps, were hands and legs lying in the four quarters of the world; yes though I was ſure, after I got to him, I could only live to ſay, Captain Elphinſtone, I am come to let you hear my dying words, which are theſe—God bleſs you, Captain."

" This ambulatory narrative was brought to the apoſtrophe by which it is cloſed; juſt as the well-known ſcenery of my friend's villa at Runcton, on my return to that, alas! * now diſmantled and bereaved place, roſe to view. I repeated my acknowledgments to the intereſting narrator, and was about to bid him farewell, when we were met by a groupe, at which every traveller muſt have pauſed.—A mutilated—it would have been a truer epithet to have ſaid—a mangled ſoldier, who had landed from an invalid ſhip, was about to be conveyed to the Lynn hoſpital, and his numerous family attending his—I had

" * See the account of ſome heavy domeſtic reverſes which have taken place, in a note to the ſecond edition of the former volume of Engliſh Gleanings, Letter 6th."

well

well nigh written—remains. And though this was but an individual —an atom out of the bleeding maſs--the appearance of the wounded man, and the ſorrow of his mourning houſehold, faſtened upon the affections and muſt have created an intereſt in every beholder. His offſpring would not ſuffer him to be carried in the common waggon, but were drawing him by turns in a kind of eaſy chair, ſwarming about him, kiſſing his pale viſage, and demonſtrating their grief and love by every poſſible means.

" What you offered me before, Sir," ſaid my former companion, " I accept now, and I will put, if I can, as much more to it, for that poor ſoldier." No-ſooner did I give him the money than he turned away, forgetting his lameneſs, and preſſing the invalid's hand earneſtly, but ſoftly, to his breaſt, ſaid—" *there*, brother! ſoldiers and ſailors are one and the ſame thing—ſo are friends and enemies—and ſo indeed is all the world, when he who ſits up aloft gives the bullet or bayonet an order to do its commiſſion, as we ſay; and ſo God help and heal thee, brother, make thee ſtout to fight again, elſe lay thee up comfortably for life, otherwiſe, take *thee* up aloft too."

" He had ſcarcely turned from the object of his ſympathy, when, as if recollecting himſelf, he hattened back, and opening his bundle, took from it ſeveral articles that might be of immediate comfort. I had followed him cloſe, and heard him diſtinctly utter theſe words, while he was diſpenſing his little bounties:—" This cap is as ſoft as velvet, though you ſee it is only cotton lined with cat ſkin—a cat of our own—poor old Tab; who died o'fits by our fire-ſide—I wife, out of pure love, had her ſkinned, and ſewed her hide into this night-cap, which has often made me think of her when ſhe uſed to jump and pur on my knee, or come to keep me company in the old ſhop, and ſit at the end of a plank, or roll herſelf up in the ſhavings— here, it will keep you as warm as wool; and this black Barcelona will ſerve to wipe the ſalt drops from your pretty eyes, young woman, who I ſuppoſe to be the poor fellow's daughter, though I don't care who you are for that matter—and when you have done crying you may wear it round your neck in memorableneſs of Tom Cox." P. 177.

We greatly approve the diſpoſition which dictated the political portion of the volume; but we fear the idea of uniting all parties, and all deſcriptions of public men, in the uniform purſuit of their country's welfare, is as impracticable as it is moſt certainly amiable.

Mr. Pratt's poetical fervour is by no means diminiſhed; and we think his taſte conſiderably improved. The following ſpecimen is very pleaſing.

" *Written after a late Walk in the Church Yard of* *. ****.

" As late I wander'd from each feſtive ſcene
And ſought in ſorrow's hour this lone receſs,
To Fancy's eye ſlow roſe my father's form
Benignly mild as when he liv'd to bleſs.

Impulſive

Impulſive nature knew the honour'd ſhade
And wing'd me to the ſpot uncheck'd by fear,
While mute attention hung upon the ſounds
Which ſeem'd in words like theſe to meet my ear:

"Child of my earthly pride, my earthly care,
But ah! how different from the child I lov'd!
Where is the roſeate health, the temper bland,
The ſoft content which o'er her features rov'd?

Theſe ſobs convulſive which thy boſom heaves,
Theſe burning tears which bathe thy faded cheek,
Proclaim a heart by wildeſt conflict torn,
And all the whirlwind of the ſoul beſpeak.

Why doſt thou lonely ſeek theſe aweful glooms,
And ſhun the ſocial circle late ſo dear?
Why with enfever'd anguiſh court deſpair,
And waſte the ſeaſon peace and joy ſhould chear?

Forbear fond mourner theſe impatient plaints,
Nor let thy ſelf-wove griefs aſſail my tomb,
Call not my ſpirit from allotted reſt
To chide, or witneſs ſtill, a mortal's doom.

Yet while my form upon thy viſion ſtays,
Let me this ſacred leſſon once impart,
No human miſery can ſubdue the mind
'Till Guilt's dark colours ſoil the coward heart.

This truth allow'd, thy high-wrought feelings calm,
And led by Virtue all her laws obey;
Conquer the paſſion which abſorbs thy ſoul,
And unrepining yield to reaſon's ſway."

The viſion ceas'd, and o'er my ſinking frame
Lean'd as in bleſſing ere it join'd the dead;
With filial impulſe I eſſay'd to graſp
The ſhadowy hand which wav'd around my head,

"Dear honour'd ſhade," I cried in trembling haſte,
O hear the vow my erring heart ſhall prove;
No bribe ſhall lure my feet from duty's path,
Or ſully in my breaſt a daughter's love."

We think, on the whole, this volume is ſuperior to the preceding. There will be found in it a great deal of genuine humour, fine ſatire, judicious obſervation, and, above all, examples of the pureſt benevolence. The places principally deſcribed by the gleaner, on his leaving Cromer, are Caſtle Acre in Norfolk, which boaſts of ſome curious and venerable fragments of antiquity, Thetford, Bury, Newmarket, Cambridge, Oxford, and part of Huntingdonſhire. We have, indeed, been ſo ſatisfactorily amuſed by this publication, that we ſhall be diſappointed if the gleaner does not purſue his plan ſo happily

pily commenced. No writer has, as yet, occupied the ground, and we think that very few can tread in the path which Mr. Pratt has chalked out, with greater proſpect of ſucceſs.

It ſhould be obſerved, that the deſcriptions of the two Univerſities, are acknowledged to be from a manuſcript work of Dr. Mavor, who has frequently received, as he has deſerved, our praiſe for his literary labours; and who, it ſeems, has united his talents with Mr. Pratt, in ſome work, which will ſoon come before us.

ART. XI. *Remarks on the Caſſandra of Lycophron, a Monody. By the Rev. H. Meen, B. D.* 8vo. 54 pp. 2s. Rivingtons, Elmſly, &c. 1800.

THE long and very obſcure monologue, in which the prophecies of Caſſandra are ſuppoſed to be related by a meſſenger to Priam, has ſeemed to many able ſcholars much too formidable to encounter. Since the learned labours of Scaliger, Canter, Meurſius, and Potter, were employed upon it, the work appears to have ſlept almoſt unnoticed. Mr. Meen, who appears to us, in this ſhort tract, to announce and open the way for a tranſlation of the whole, has not deſpaired to render it both intelligible and pleaſing. Of the execution of this extremely difficult taſk, the ſpecimens here publiſhed certainly give more hope, than from a general view of the deſign we could have formed; and his remarks prefixed to theſe ſpecimens inſpire us very ſtrongly with the wiſh to ſee an edition of the original elucidated according to the plan he has laid down. The deſign which he ſuggeſts is to divide the formidable recitation of 1474 lines into ſections, each preceded by an argument. Without this aid, which has never yet been given, the poem, as he very juſtly ſays, "appears of an unuſual length, and fatigues at once the eye and the underſtanding. It preſents to both a chaos without form, a labyrinth without a clew, a wilderneſs wild and waſte, difficult of acceſs, and dangerous to enter." Some ſpecimens of theſe diviſions he has given. He ſeems alſo to propoſe, in printing the original, to give ſuch only of the ſcholia of Tzetzes as are really important to its elucidation.

"To reſcind what is ſuperfluous in theſe ſcholia, however it may be an irkſome, is" he ſays, "a neceſſary taſk. For a prolix account of fables and hiſtories, which every common ſchool-book furniſhes; allegories and explanations foreign from the poet's deſign; while they

add

add conſiderably to the bulk of the book, by no means proportionably enhance its value."

Whenever the work is reprinted, we ſhould recommend the Greek epitome of Canter to be continued, and, if poſſible, divided into ſections correſponding with thoſe into which it is intended to divide the original poem. With reſpect to the Engliſh ſpecimens, it muſt be confeſſed that, though the tranſlator wiſely rejects that antiquated ſtyle which rendered Scaliger's verſion more puzzling than the Greek itſelf, he has not always found it practicable to remove completely the inherent obſcurity of the author. For example:

"SECT. 16. *The Death of Hector by Achilles.*

XVI. When the dun eagle, deſperate as he ſprings,
Cowers on his prey, and claps his battling wings;
When the ſtern ploughman cleaves the furrow'd ground,
And in the wheel-worn track renews his round;
When ſingly he his clamorous tongue employs
In ſhouts of triumph and tumultuous noiſe;
Then bears on eagle-wing, aloft in air,
Thy beſt-lov'd brother, Phœbus' fondeſt care;
Whoſe mangled corſe both beak and claws diſtain,
Whoſe blood wide-ſtreaming dyes the diſtant plain;
How, my ſad heart, wilt thou ſupport this ill!
This anguiſh moſt acute, that goads thee ſtill!

NOTE.

"Achilles, dragging Hector round the walls of Troy, is here repreſented under two images. He is a ploughman, marking the ground with his wheel and ploughſhare, the *inverſa haſta* of Virgil. He is an eagle, mangling the body, and bearing its mutilated parts into the air, with much effuſion of blood." P. 26.

The following ſpecimen, however, will ſufficiently prove, what the tranſlator ventures to aſſert, that the Greek writer, amidſt all his prophetic obſcurity, "is entitled to ſome praiſe for thoſe deſcriptions which give animation to his poetry."

"SECT. 23.

"*The Greeks, for the crime of Ajax, ſhipwrecked on the coaſt of Eubœa—through the perfidy of Nauplius.*

XXIII. For one man's guilt ſhall Greece with tears complain
Of empty tombs, and ſons untimely ſlain;
Whoſe ſcatter'd limbs, expoſed to wind and wave,
Shall bleach on rocks, unſhelter'd by a grave.
No faithful urn, by pitying friends prepar'd,
Shall guard thoſe aſhes which the flames had ſpar'd.
A wretched name is all that now remains,
And that a ſculptur'd cenotaph contains:
Wives, parents, orphans, all aſſembled here,
Shall bathe th' inſcription with a tender tear.

Ophaltes,

Ophaltes, Zarax, whom deep clefts deform;
Trychates, Nedon, that defy the ſtorm;
And all Dirphoſſus' and Diacria's ſteeps,
Within whoſe gutter'd caverns Phorcus ſleeps;
How will your hollow ſides repeat the ſound
Of dying wretches, wreck'd their ſhips around!
How will thoſe rocks, which boiſterous waves divide,
Cruſh your frail barks, and whelm them in the tide!
Of Greeks what ſhoals, like dolphins tempeſt-driv'n,
Daſh'd on your pointed crags, ſhall there be riv'n!
Whom, wrapp'd in darkneſs and a billowy bed,
Jove's bolts ſhall pierce, and number with the dead;
What time, to baffle every pilot's aim,
The watchman's wily art ſhall point the flame;
Through night's thick ſhade ſhall gleam th' illuſive ray,
And, ſunk in ſleep and wine, th' unwary Greeks betray.

NOTE.

"Opheltes, Zarax—] High rocks on the coaſt of Eubœa; into whoſe cavities the ſea had forced its way, and formed, as the poet ſpeaks, an habitation for ſea-gods." P. 34.

Let us add, as juſtice demands, that the Engliſh verſion of Mr. Meen is full of harmony and animation. We know not how to promiſe him that ſuch a work will ever become popular, yet we ſincerely wiſh to ſee it executed. The latter part of the preſent tract is occupied by annotations, which the author had originally publiſhed in ſeveral of the European Magazines. "They are not filched," he ſays, "from the commentators"; and undoubtedly they diſplay much ſound learning, and an acuteneſs very neceſſary for an interpreter of Lyphron.

ART. XII. *A Survey of the Strength and Opulence of Great Britain, wherein is ſhown the Progreſs of its Commerce, Agriculture, Population, &c. before and ſince the Acceſſion of the Houſe of Hanover. By the Rev. Dr. Clarke, Secretary for the Library, &c. to His Royal Highneſs the Prince of Wales; with Obſervations, by Dean Tucker and David Hume, Eſq. in a Correſpondence with Lord Kaimes; now firſt publiſhed.* 8vo. 240 pp. 5s. Cadell and Davies. 1801.

THE ſcience of Political Economy, comprehending the four great objects of *Commerce*, *Agriculture*, *Population*, and *Finance*, has, of late years more eſpecially, engaged the attention of many writers of acute penetration and perſevering induſtry; and, although their ingenuity has ſometimes been miſ-

miſemployed in wild and even dangerous ſpeculations, their reſearches are, upon the whole, likely to produce important benefits to the community. Among writers of this claſs, Dr. Clarke ſeems entitled to a very reſpectable ſtation. We noticed a former work of his* with approbation; and the preſent bears the ſtrongeſt teſtimony to his patient inveſtigation of theſe ſubjects, his accurate judgment reſpecting them, and, above all, to the zeal and patriotiſm which prompt him to devote his labours to the advantage of his country.

His intentions, in this work, he ſtates to be twofold: firſt, "to ſet before the men of to-day the poſitive and relative condition of this country with reſpect to paſt and preſent times; next, to unfold to thoſe who ſhall come after us that ſyſtem of political œconomy whereby an improving poſterity may ſurpaſs us, who excel our anceſtors before and contemporaries around us. The mode which he purſues, in order to fulfil theſe important objects, we will endeavour clearly, though briefly, to point out.

The treatiſe begins with the hiſtory, progreſs, and effects of commerce, and ſhows how "the national conſequence of Britain has grown up with its private induſtry, probity, and œconomy, and the bleſſings of our *individual* condition have kept pace with its public power and its commerce." Having ſtated the origin of commerce in "the feudal days of our anceſtors," and made ſome very juſt remarks on the increaſe in the produce of land and labour, which may be inferred to have taken place at different periods of our hiſtory, he obſerves, that the gradual and regular progreſs of commerce is unknown to us till 1697, becauſe previous to that period there was no official account kept of exports and imports. It appears, however, he adds, that the trade of the country, in 1683, produced an exciſe of about 540 000l. and, in 1696, of about 512,000l. whereas, a "century after, in 1797, it produced above eleven millions nine hundred and ſixteen thouſand pounds. But he ſubmits to inſpection the official documents of exports and imports from 1697 to the year 1800, that every man may ſee clearly how wonderful has been the progreſs of this nation." By that table it appears that, in 1697, the imports were 3,482,586l. 10s. 5d. and the exports 3,525,000l. 18s. 6d. whereas, in 1799, the former were 26,837,432l. and the latter were 35,991,391l. and the real value of imports, as given in and paid by the merchants for convoy, amounted, in 1799, to 45,397,317l. and the exports to 50,146,080l. He notices two

* On the Union, ſee Brit. Crit. vol. xv. p. 442.

remarkable

remarkable epochs, in the annals of commerce during this century; the first on the accession of the House of Hanover, and the other since the year 1783. The increase of the exports and imports in four years of peace, after the first of these periods, was nearly six millions; but, from 1783 to 1798, they had increased about twenty-two millions; that is, two millions more in the last fifteen years than they had done in the whole preceding part of the century. Estimating according to the real value of the commodities the difference is far greater; and it appears that our commerce has increased, in little more than a century, from seven millions to ninety-five and a half! Another very gratifying circumstance is stated, and indeed proved, namely, that the exports of British produce and manufactures alone have increased, from 1792, from eighteen millions three hundred thousand pounds to twenty-three millions six hundred thousand; and that, since 1783, they have more than doubled themselves; they have increased from about ten to above twenty-three millions and a half.

The Letter of Mr. Hume to Lord Kaimes, is only material to show how much, in matters of this kind, the most ingenious speculator may be deceived in arguing *a priori* (for he thought the rapid increase of commerce must soon bring it to its *ne plus ultra*). Dean Tucker, on the other hand, insisted (and subsequent events seem to confirm his opinion) that "no man can pretend to foretel when the improvements of a rich country must necessarily stop," and, therefore, "no man can put a stop to, or limit the progress of improvements, even in imagination, supposing equal industry to be always continued."

Great and just praise is given, by Dr. Clarke, to Sir Robert Walpole for his attention to commerce, and particularly for the stat. 8 Geo. I. c. 15, by which so many duties, burthensome to trade, were repealed; but he refers to the authentic documents he has produced (of the immense increase of commerce since 1783) as a testimony to the merits of the late minister, Mr. Pitt.

We have next some striking observations on the advantages derived from commerce to the *liberty* and *happiness* of Britain. The balance in our favour, in 1798, is shown to have been above fourteen millions, exclusive of the profits of our *fisheries*, of our *revenues*, and of *insurance*; all of which augment the balance considerably; and it is stated that, during the last year, this balance has received a vast increase.

The author then proceeds to give the history and progress of the revenue; in which he shows how little the system of taxation

ation was underſtood till the reign of King William, the firſt prince who ſhowed juſt ideas of commercial regulations; but that "it was reſerved for the Houſe of Hanover, and the adminiſtration of Sir Robert Walpole, to enrich the country by a general and judicious ſyſtem of taxation." He ſtates the revenues of William as amounting to above four millions, thoſe of Queen Anne to above five, thoſe of George I. to ſeven millions and a quarter, of George II. to eleven millions and three quarters, and of George III. to fifty-ſix millions, ſeven hundred and ſixty-eight thouſand, ſeven hundred and one pounds. In this laſt ſtatement, however, he includes the loan of nearly eighteen millions; but, even with that deduction, the increaſe is aſtoniſhingly great.

He then examines the queſtion, whether we are able to ſupport the taxation which produces this great revenue; and, by a ſtatement of the principal articles liable to duties, ſhows that the majority of the Engliſh nation are not heavily or oppreſſively taxed.

After ſeveral juſt and valuable remarks on taxation in general, and the general merits of our modern ſyſtem (which has deprived taxation of its miſchief and preſerves its good) the author ſtates the progreſs and amount of the debt of Great Britain; by which it appears that, in the year 1800, the total amount of the national debt was 463,833,290l. that, after allowing the ſums applicable to the reduction of the above groſs ſum, the total amount of the permanent debt might be fairly taken, on January 5, 1800, at about three hundred and ſixty-one millions, and the annual charges on it at about ſeventeen millions; which, however, he reduces to fourteen millions, by deducting the intereſt of the ſtock purchaſed by the commiſſioners for reducing the national debt, and the annual ſums allowed for that purpoſe. This nominal debt, of three hundred and ſixty-one millions and a half, if diſcharged by ſtock, purchaſed at 75l. per cent. would amount to only 271,120,000l. Even this debt, however, being in a courſe of payment, is only a decreaſing annuity, and the annual charges on the nation are not permanent, but will progreſſively ceaſe.

The writer next inveſtigates the ſtate of our taxes, and ſhows that the ſame permanent taxes, which in 1786 amounted to 12,132,250l. produced, in 1799, 14,574,300l. and the groſs receipts of permanent revenues, after deductions, &c. &c. amounted, in 1799, to 26,273 000l. that it appeared, in 1799, that the future peace eſtabliſhment might be taken at above twenty-four millions; but our revenues at this moment amount, without the loan, to 38,853,024l. conſequently, that

"ſuch

" ſuch gigantic ſtrength will diſregard the weight of the peace eſtabliſhment."

Dr. Clarke then conſiders the increaſe of our reſources, and the increaſe of the debt of Great Britain *ſince this war*, in order to ſee whether her ability has kept pace with her burden; and next her ſtate at the cloſe of the laſt century, when unclogged with her debt; and her ſtate at the preſent period, with her actual reſources and actual debt, in order to determine " on which ſide is the favourable balance of condition, in the paſt or the preſent times." He ſhows, from official authorities, that " the total yearly increaſe of *foreign* trade, during the laſt ſeven years, is 13,324,000l. and of domeſtic trade 31,089,333l. total, 44,413,333l." But the *total* increaſe of ſtock or capital in the nation, during this whole period of the laſt ſeven years, multiplying this yearly income by ſeven, amounts to 310,893,331l. He compares this increaſe of capital with the increaſe of debt during the ſame period, and makes the ſurplus of increaſed national ſtock, over the whole debt of war, to amount to 193,239,106l. Thence he takes occaſion to compare the annual operation or yearly profits by commerce, and yearly expences of debt, and finds that the profits of the increaſed national ſtock give an annual ſurplus, over the charges of the debt of war, of 7,613,451l. This is calculated at the common intereſt of 5l. per cent. but allowing the proportion ſuppoſed to be employed in commerce to produce 15l. per cent, the ſurplus, over the charges of the war debt, is 34,288,451l. In the courſe of his reaſonings on this ſubject, he obviates the common objection, " that this great commerce is the reſult of war, and therefore will ceaſe with peace," by ſtatements which appear to us to be concluſive. Commerce, he ſhows, has advanced "*during war*, but not *by war*;" and the increaſe is ſuch, as muſt aſtoniſh thoſe who are not in the habit of contemplating ſubjects of this kind, being more than twenty-three millions, the difference between the amount in the years 1793, and that in 1799.

Having abridged ſo fully a conſiderable, and very important part of this work, we muſt confine ourſelves to a more brief notice of the ſubſequent portion, though it is highly curious and uſeful. The value of the capital of Great Britain is calculated, apparently with as much accuracy as the ſubject will admit, and compared with its debt. Great Britain is alſo compared with itſelf at former periods, in order to demonſtrate the national ſuperiority, in the preſent times, in opulence and financial ſtrength. She is next compared with other nations and herſelf at the two extremes of the century; and an experiment is made upon Sir W. Petty's mode of eſtimating the

wealth of a nation, by conſidering the yearly value of their induſtry, as the yearly value of *a people;* and the purchaſe of a maſs of mankind worth as much as that of land; according to which, the increaſe in the value of our people, in little more than a century, will be almoſt two thouſand millions.

The hiſtory, progreſs, and ſtate of the funds are then given, briefly, but with great perſpicuity; and the ſtoppage of caſh at the Bank (which was conſidered as the forerunner of ruin) is ſhown to have been partly the conſequence of our proſperity. This point, and alſo the exactions and plunder committed by the French in different parts of Europe, are illuſtrated by various tables and calculations, derived chiefly from official documents.

The author next takes a view of the agriculture of this kingdom, in which he evinces the progreſſive improvement from the great increaſe of bills of incloſure, and ſtrongly urges the neceſſity of making that meaſure ſtill more general, in order to meet our increaſed conſumption. In this part of the work there are alſo many ingenious and valuable obſervations.

The progreſs and ſtate of population in Great Britain and Europe are the next objects of Dr. Clarke's inquiry. He ſhows the gradual increaſe in the population of Great Britain from the earlieſt to the preſent times, and computes its preſent population, together with Ireland, at about fifteen millions and a quarter. This, however, will be more correctly aſcertained, when all the returns under the late Act of Parliament ſhall have been received and compared. The population of the different ſtates of Europe is next ſtated, from the beſt authorities on that ſubject; and it appears that, in this reſpect, Great Britain holds the fourth place; but Dr. C. juſtly obſerves, that,

> "in order to eſtimate the poſitive or relative rank of nations, we muſt throw into the balance the whole weight of reſources, whether they be in commerce, or in territory, in the eaſt, or in the weſt; and not only ſuch an eſtimate of territory, trade, and population, but their revenues, together with their naval and military power, are to be conſidered. With all theſe in the ſcale, we behold the ſtate of Great Britain decidedly preponderate."

He next ſtates the progreſs of the naval power of Great Britain (which has indeed been ſuch, as to afford the higheſt pleaſure to every lover of his country) and then takes a view of its military ſtate; which he ſhows to be ſo powerful and reſpectable, as to leave us nothing to dread from any attempts of our enemy. In concluſion, he gives a brief eſtimate of the condition of Great Britain under the four heads, by which the merits

merits of all governments may be tried; namely, *Civil Liberty*, *Internal Order*, *Proſperity*, and *Power*. The Appendix contains ſome judicious remarks on the high price of proviſions; the chief remedy for which, propoſed by this author, is a general incloſure of the waſte lands. Although we have endeavoured to do juſtice to this able writer, by as full a ſtatement as our limits would permit, yet the reader will find in the treatiſe itſelf many important facts and arguments, in addition to thoſe which we have ſtated, and derive much information as well as pleaſure from the peruſal of this perſpicuous, intereſting, and patriotic work.

ART. XIII. *A Letter to the Hon. Spencer Perceval, Solicitor-General to his Majeſty, in Conſequence of the Notice given by him, in the laſt Seſſion of Parliament, that he would, in the preſent, bring forward a Bill for the Puniſhment of the Crime of Adultery. The Second Edition, with a Poſtſcript, containing ſome Obſervations on the reported Debates on Taylor's and Addiſon's Divorce Bills.* 8vo. 60 pp. 1s. 6d. Rivingtons, Cobbet, &c. 1801.

THE propoſed Bill of the Solicitor-General, involving one of the moſt momentous legiſlative queſtions that can be diſcuſſed, has given occaſion to this tract. Though it does not openly bear his name, it is attributed to Mr. Bowles, and certainly exhibits very ſtriking marks of his abilities, in the ſolemn and forcible ſtyle of argument in which the neceſſity of ſuch a Bill is urged.

In treating, at the opening of his Letter, on the importance of the inſtitution of marriage, the author has, among many excellent remarks, introduced the following obſervation, admirably calculated to impreſs the minds of thoſe whom the ſubject immediately concerns.

"Marriage is alſo neceſſary to give to females their proper rank and conſequence in ſociety; without it they would be looked upon merely as objects of coarſe deſire and ſenſual gratification. But by marriage they attain their proper ſtation of reſpect and uſefulneſs. They have an opportunity afforded them of performing the duties for which they are calculated; duties not inferior to any that belong to the other ſex. It is in conſequence of marriage, and in proportion to its ſanctity, that they are viewed with reſpectful admiration, and protected with tender ſolicitude, while engaged in the intereſting offices of maternal care and affection; that they acquire an influence by which they ſoften and poliſh the rougher ſex; and that they are enabled to ſhed on human life

life its choiceſt bleſſings, and to harmonize the whole ſyſtem of ſociety." P. 3.

After ſtating very ably, and vindicating the ſeverity of the divine law, in its denunciation againſt the crime of adultery, the author adverts to the ſingular defect of our own law, in not providing ſanctions to oppoſe it.

"Who then would believe it poſſible, that, in a country profeſſing Chriſtianity, Adultery ſhould not be liable to any puniſhment as a crime? This, however, is the caſe in the country in which we live! where the Adulterer may violate the marriage bed; deſtroy, for ever, the peace of families; bring diſgrace and miſery upon an innocent offſpring, and introduce among them a ſpurious brood to ſhare their legitimate rights; all this he may do, and there is no law in the whole criminal code to puniſh or avenge! none to deter from an act ſo atrocious in itſelf, and ſo miſchievous in its conſequences! So foul an offence againſt God and man is ſubject to no other legal reſtraint, than the right of the injured huſband to civil damages, and the mild, and now wholly inefficient diſcipline of the Eccleſiaſtical Courts!" P. 12.

In the opinion of this writer, the proviſions indiſpenſably neceſſary in a Bill of this kind, are, "1ſt, to make adultery cognizable by the criminal courts, by ſubjecting it to puniſhment; 2nd, to prohibit the intermarriage of the criminal parties." On theſe two points, in their turn, Mr. B. reaſons with an ability very ſeldom rivalled. The effect of legiſlative ſanction, in impreſſing and diffuſing a proper abhorrence of any crime, is juſtly urged, and the propriety of making this crime in particular the ſubject of ſuch impreſſion is very clearly explained. In examining the ſecond topic, that of the marriage of the parties, Mr. B. carefully, and as it ſeems triumphantly, removes all objections that have or can be raiſed to the prohibition. On the falſe pity which is endeavoured to be excited for the guilty, he is particularly clear and ſtrong. The concluſion of the Letter, in which the example of France is adduced, is eminently worthy of notice.

"Thus we find that the moſt poliſhed people in Europe have been diſtinguiſhed as the moſt corrupt. They diſcovered that, by a preſervation of appearances, they facilitated the gratification of their paſſions. Under cover of what they called *les biénſeances*, they gave a looſe to the moſt criminal exceſſes. Among them Adultery was a kind of licenſed vice. It had its rules of decorum, and its laws of honour; and, unleſs it tranſgreſſed thoſe rules, or violated thoſe laws, it was connived at by general conſent. This profligate ſyſtem was carried ſo far, as to amount to a convention, between huſband and wife, not to interfere with each others amours, provided they were carried on with external decency. They mutually agreed to ſmother the ſacred flame of connubial love, in the fierce fires of wild and lawleſs paſſion. In ſhort, this moſt vicious people reſembled a painted

ſepulchre, fair to the view, but within a maſs of filth and putrefaction.

"Sir, it deſerves our moſt ſerious conſideration, whether, though we have not yet, thank Heaven! attained ſo dreadfully corrupted a ſtate of manners, we are not making faſt approaches towards ſuch a ſtate. Of this, I fear, we exhibit the moſt alarming of all ſymptoms —a corruption of moral ſentiment. It is certain, that Adultery no longer excites among us the ſame abhorrence as heretofore. It is viewed every day with a more indulgent eye. It is connived at, and encouraged, even by ſome, whoſe perſonal conduct is irreproachable. It is holden out as an object of compaſſion. It is growing into a ſyſtem. It is beginning to have *its laws of honour*. All this has been allowed—nay, it has even been *urged* by thoſe who oppoſed the attempt which has been made to reſtrain it by law, and who pleaded, as a reaſon againſt the probable effect of legiſlative interpoſition, *that Adulterers are better received than heretofore!* Thus are we treading in the ſteps of profligate France. May Heaven inſpire our legiſlators with wiſdom and reſolution to interpoſe, while it is yet time, to check our perilous career; leſt we ſhare the fate of our Gallic neighbours, who would not have been the victims of Revolution, if they had not firſt been the ſlaves of vice." P. 30.

The Poſtſcript abounds in paſſages as remarkable for their importance and their energy, as thoſe which we have cited from the Letter. The author, much to his honour, contends for the right of a wife to a divorce, on the plea of the huſband's infidelity; and in every point ſhows himſelf as much the champion of the virtuous, as he is the opponent of the guilty. His indignation is juſtly raiſed by the idea, ſomewhere thrown out, of making the intermarriage of the parties the legal puniſhment of their offence. Such a degradation of marriage cannot be too ſtrongly reprobated. Nor can any thing exceed the force and clearneſs with which this author argues againſt the notion of conſidering marriage merely as a civil contract. Between this extreme, and that of repreſenting it, with the Papiſts, as a perfect Sacrament, Mr. Bowles, with the utmoſt clearneſs, draws the proper line.

It will be plainly ſeen, from the account here given, that nothing can be more important than the topics handled in this tract, nor any thing more judicious, able, or impreſſive, than the manner in which they are diſcuſſed.

ART.

ART. XIV. *Thoughts occaſioned by the Peruſal of Dr. Parr's Spital Sermon; being a Reply to the Attacks of Dr. Parr, Mr. Mackintoſh, &c. By William Godwin.* 8vo. 82 pp. 2s. 6d. Robinſons. 1801.

IN times of danger, miſchievous publications require as much critical care as the ableſt works. John of Leyden was, for a moment, a more important author than Eraſmus; and this ſort of "bad eminence" ariſes much more from circumſtances than from talent; for Monteſquieu would have been impotent, when Marat was irreſiſtible. In ſuch times, a critic is in a ſituation ſomewhat like that which we read of in the accounts of travellers in the foreſts of Guiana, who muſt ſometimes make as great an exertion to cruſh a reptile as to ſlay a lion.

For reaſons ſuch as theſe, we have thought it right to beſtow ſome attention upon this ſorry pamphlet, which might have been entitled "The Hiſtory of the Riſe, Decline, and Fall of a ſecond-hand Sophiſter, who, after having written himſelf into ſome notoriety, by ſtolen paradoxes, has written himſelf down by original nonſenſe." At the beginning of the French Revolution, this writer thought he had an excellent opportunity of riſing from a book-maker to an author, by miniſtering to the diſeaſed appetite for novelty which then prevailed. For this purpoſe he reſolved to collect together all the immoral and impious abſurdities, which he found diſperſed through the French writers of the laſt half-century*.

> Au peu d'eſprit que le bon homme avait,
> L'eſprit d'autrui par ſupplement ſervait.

Among other poſitions which he found in theſe writings were the following: that to love our parents, our children, or our country, is contemptible ſuperſtition; that to make or to obſerve promiſes or oaths, is immoral; that gratitude is a vice, marriage an odious monopoly, remorſe a prejudice, and crimes mere *miſtakes*: that the murderer is no more an object of indignation or puniſhment than the dagger with which he

---

* See the original texts of Rouſſeau, Diderot, Helvetius, Lametrie, and the anonymous pamphlets which iſſued in ſuch multitudes from the *Hotel d'Holbach*, collected in the 5th volume of *Les Lettres Helvieunes*, publiſhed at Paris in 1784, by which it will at firſt ſight appear that our author's whole labour conſiſted in tranſlating theſe *valuable truths* into bad Engliſh.

kills;

kills; finally, that all property is uſurpation, all government tyranny, all laws oppreſſion, and all religion impoſture. He applied himſelf, in ſhort, with great labour, to rake together the ſcattered offal of all the peſtilential ſophiſts of the age into one noiſome heap, which he called a Treatiſe on Political Juſtice. His poſitions were indeed borrowed (excépt the admirable diſcovery of the volunteer ploughs, which were no longer to need the tyrannical coercion of ploughmen) but no man before him had obliged the Engliſh public with a complete digeſt, and a convenient manual, of the whole theory of vice. To prevent the detection of plagiariſm, he ſo diſfigured and diſguiſed what he had ſtolen, that it was difficult to recognize the original writers in his tranſlation. He caſt off the literary merit, and preſerved only the immorality. Diderot*, though a ferocious and almoſt frantic zealot of Atheiſm, was a man of extenſive knowledge; Rouſſeau was a lunatic of great genius and eloquence; and Helvetius was a ſhallow coxcomb, but a clear and lively writer. It was ſcarcely poſſible to diſtinguiſh the opinions of ſuch writers in the pedantic, dull, cloudy jargon of a heavy compiler, who delivers bad metaphyſics in bad Engliſh, who chills the reader whenever he makes an effort to be animated, and darkens the ſubject whenever he labours to be preciſe. With this poor ſtock of ſtolen goods he ſet up for himſelf as a modern philoſopher; and, ſcanty as it was, he contrived to turn it to ſome account in the "monſter-breeding" years of 1792 and 1793.

> So ruſhing tides bring things obſcene to light,
> Foul wrecks emerge, and dead dogs ſwim in ſight;
> The civil torrent foams, the tumult reigns,
> And G——n's proſe comes up, and M—rr—y's ſtrains.

We gather from this pamphlet, as well as from report, that he perverted ſome women and boys; and that even a few men, whoſe taſte ought to have been better, admitted him into their

---

* It has been ſaid that the famous wiſh, "*Que le dernier des Rois ſoit etranglé dans les boyaux du dernier des pretres!*" was aſcribed to Diderot by his enemies. But, in a poem called *les Eleuteromanes*, written by Diderot, and publiſhed by his friend, *M. Naigeon*, in a complete edition of his works (Paris, 1798) we find the following couplet:

> "Et ſes mains ourdiroient les entrailles d'un pretre
> Au défaut d'un cordon pour etrangler les Rois"—

which *M. Roederer*, in his *Journal d'Oeconomie Politique*, ſays is quite excuſed by lyric enthuſiaſm.

company;

company; ſome from accidental connexion, ſome from idle curioſity, ſome from falſe liberality, but moſt from a love of miſchievous drollery: and this tranſient notice, which, in a capital gaping for novelty, every mountebank may obtain, Mr. Godwin miſtook for admiration and fame. But the faſhion of a ſophiſt ſoon paſſes away; and he was faſt deſcending "to the family vault of all the Capulets," even if he had not accelerated his fate by his ſubſequent publications. In an evil hour for him, he gave up tranſlations of French immorality, and thought of original compoſition. A book, which contained criticiſms on the greateſt Engliſh writers, with ſcarcely a ſentence of good Engliſh; a biographical attempt to canonize proſtitution; and a *tragedy!* in which it was obvious that the author did not know the number of ſyllables in a verſe, were more than ſufficient to aſcertain the talents of this teacher and reformer of the world. In a few years, he found himſelf without a ſingle diſciple, whoſe name even he would not be aſhamed to pronounce; and, after his wonderful tragic exploits, he was pretty much in the condition of the poor man in Horace:

> Qui ſe credebat *miros* audire *tragœdos*
> In *vacuo* lætus ſeſſor plauſorque theatro.

From this condition he endeavours to emerge in the preſent pamphlet, which, as we have already ſaid, is no bad ſketch of "the adventures of a dealer in ſtolen paradoxes." He begins with an attempt to give ſome importance to his firſt book by connecting it with the French Revolution, though few men have laughed more heartily at the book than the moſt ſtrenuous partiſans of democracy, and though, to ſay the truth, that revolution, bad as it is, had little more connection with "Political Juſtice," than the great fire of London might have had with the exploits of a pickpocket—the confuſion being in either caſe favourable to the ſophiſt or the thief. He next goes ſo low as Benjamin Flower (ſo undiſtinguiſhing is his ravenous appetite for plagiariſm) to borrow from him an accuſation againſt thoſe who have been cured of the revolutionary madneſs. He charges all thoſe, who have abandoned democratical principles, with having adhered to them till their ſucceſs became deſperate, which took place, according to him, in 1797. To maintain this charge, he aſſumes that no man changes his opinions till he publiſhes his change to the world; a poſition, which it may be worthy of this author to adopt, but which it cannot be neceſſary for us to confute. He alſo aſſumes, that the years 1797 and 1798 were ſo peculiarly favourable to the ancient order of ſociety, as that they were likely to be very fertile in *ſelfiſh converſions* from democracy; a proof that his knowledge

knowledge of the ſtate of the world around him is almoſt equal to his ſkill in abſtract reaſoning. He ſeems to be utterly ignorant that in theſe two years (undoubtedly the moſt gloomy of modern hiſtory) rebellion and mutiny ſhook the Britiſh empire to its centre, the continent of Europe trembled under the iron ſceptre of the French tyrants; that the revolution had then reached its higheſt point of wickedneſs and ſtrength; that, delivered from the danger which had formerly been employed to palliate its crimes, it was as faithleſs and mercileſs in the ſecurity of victory as in the hour of the moſt imminent danger. He appears not to know that ſuch an event as the conqueſt of Switzerland is recorded in hiſtory! Indeed, this borrowed calumny would be utterly unworthy of notice, if it was not a ſpecimen of thoſe artifices which *we know* to be employed to deter men from the avowal of their real ſentiments, and of that ſly malignity which is peculiarly characteriſtic of the modern profeſſors of philanthropy, and bigots of liberality.

He afterwards proceeds to make various bitter complaints againſt Mr. Mackintoſh. He complains that he *was not named* by that gentleman in his Lectures; as if Mr. M. in his attack on the immoral principles of the age, had been bound not only to name their original authors, but to give a catalogue of every Engliſh and German plagiariſt who had the depravity to adopt, without the ingenuity to invent, them. The next complaint againſt Mr. M. is, that he handled dogmatical immorality rather roughly, without conſidering that it had been conſecrated by this author's adoption. 'He, it ſeems, has the privilege of taking up and laying down, of publiſhing and recanting at pleaſure, ſuch opinions as that *gratitude, family affection, and patriotiſm, are vices*, without being ſubject to any other ſort of refutation, than if he had made ſome miſtake about the properties of *hydrogen gas*, or the genuineneſs of a medal of *Caracalla*. While he is thus *preaching vice*, he conceives himſelf entitled to the reſpect due to a ſcientific enquirer. The promulgators of theoretical immorality, whom all former advocates* for unreſtrained diſcuſſion have allowed to be *without the limits of toleration*, this writer ſuppoſes to be entitled not only to impunity, but to public gratitude. "I believed," ſays he, "that if I were oppoſed—I ſhould at leaſt be oppoſed in that ſtyle of fairneſs and reſpect, which is due from *one li-*

* Bayle, and even Voltaire, as well Biſhop Taylor and Mr. Locke. "The great rules of morality, grounded on the experience of all ages, and ſeen to be eſſential to the happineſs of mankind, are not fit ſubjects for diſputation. It is not on theſe that men are to exerciſe their ſtrength and ſharpen their wits." *Balguy's Diſcourſes*, p. 227.

terary

terary enquirer to another." P. 12. And ſo he will be, wherever he is, only a literary enquirer. But when he writes ridiculous tragedies, he muſt expect to be laughed at; he muſt expect that they will, indeed,

> " Make our eyes water, but more merry tears
> The paſſion of loud laughter never ſhed :"

and when he dogmatizes againſt morality, he muſt no longer imagine himſelf to be a mere " *literary enquirer.*" He ſhould remember, that the preachers of vice muſt always expect ſome degree of the odium which falls on the practiſers of vice. It would be hard meaſure, indeed, if a ſingle act of robbery were to lead the *practical diſciple* to the gallows, while a whole theory of rapine was to conduct the maſter to reſpect and honour. Yet if Mr. Mackintoſh, or any other diſputant, inſtead of confining his animadverſion to the *tendency* of doctrines, had charged his adverſaries *with evil intentions*, we ſhould have thought him wrong, not becauſe we ſhould have doubted the juſtneſs of the charge in the particular inſtance, but on account of the tendency of the example, to introduce perſonal altercation into controverſy. We have accordingly enquired of many of the hearers of Mr. M.'s Lectures, whether he ever made any ſuch charge, and (notwithſtanding the anonymous hearſay evidence produced by Mr. G. to the contrary) the reſult of our enquiry is a firm conviction, that Mr. M. not only abſtained from ſuch imputations, but expreſsly, repeatedly, and anxiouſly diſclaimed them. But though this be true, yet it muſt be owned, that neither Mr. Mackintoſh, whom the author calls " a Dominican and an Inquiſitor," (p. 16) nor Mr. Hall, who, he ſays, " treated toleration with * *infuriated contempt*" (p. 10) nor Dr. Parr, to whom he imputes "gall, intolerance, and contempt" (p. 22) (as if contempt for him were ſynonymous with intolerance) have regulated their conduct by the new canons of controverſy which he has adopted. They have not treated morals with the ſame coldneſs as if they were ſettling the arrangement of ſhells or moſſes. They have not conſidered the rules of morality as the ſubject of amuſing theory, or as matter of doubtful diſputation. They have ſpoken of them with reverence, as the laws of God, and they have contended for them with zeal, as the bulwarks of the happineſs of man.

---

* The reader will very naturally aſk in what language this author writes.

This

This article has already become too long for the importance of the publication, though not for the importance of the ſubjects. We muſt therefore be ſhort in what remains. The author makes an attack on Dr. Parr, partly perſonal, and partly metaphyſical. In the part which is *perſonal*, there is one paſſage which deſerves notice.

"*I have always found him*" Dr. Parr, "*the advocate of old eſtabliſhments*, and *what appeared to me old abuſes*. But the generoſity of his ſentiments, and the warmth of his temper, have led him to expreſs partialities as honourable to him, and wiſhes as little likely to pleaſe our political ſuperiors, as if his creed had been more favourable to thoſe objects I am accuſtomed to love." P. 20.

The plain Engliſh of which is, that he always found the deliberate opinions of wiſe and virtuous men adverſe to his; but that, in moments of unguarded warmth, they ſometimes approached more nearly to him; an important leſſon to thoſe, who, from their temporary political reſentments, from exaggerated and abſurd ideas of liberality, are led to give an apparent countenance to men whom they cannot eſteem, and to doctrines which they muſt abhor. Perhaps when ſuch men thus find their unadviſed converſation produced in judgment againſt them, they may learn the unreaſonableneſs of appearing to coaleſce with thoſe from whom they differ in every queſtion, that relates to the perpetual intereſts of mankind, who deſpiſe whatever ſuch men revere, and deteſt all that they love; yet tolerate them for the purpoſe of oppoſing others, with whom their differences are few, ſlender, and relative only to the fleeting politics of the hour. On the metaphyſics of the pamphlet we ſhall only obſerve, that the author makes a vain attempt to negociate a compromiſe between ſuch irreconcileable enemies as his political juſtice and common ſenſe. The glimmering of truth, which ſeems lately to have been forced upon him, has only led him to exchange conſiſtent for inconſiſtent abſurdity. It will be apparent to every one ſkilled in ſuch controverſies, that he has taken away his foundation, while he hopes to maintain his ſuperſtructure.

The attack on Dr. Parr is followed by an attempt to protect the theory of perfectibility, from the objections of Mr. Malthus, in his "Eſſay on the Principle of Population." Some of his expedients to check exceſſive population are too ridiculous for ſerious diſcuſſion, and others too atrocious for calm examination. When the general happineſs of the philoſophical millenium ſhall threaten to overſtock the earth, this author propoſes a *law to limit the number of children which may be begotten by each wedded (or unwedded) pair, which by laborious calculation he finds may be two, three, or even four, but which muſt by no means exceed the latter number!* The means of executing

executing this hopeful law, the way of puniſhing offenders, the mode of exempting the poor huſband from puniſhment in caſe of cuckoldom, the nature of the licenſes to be granted, and the regulations reſpecting the tranſfer and ſale of ſuch licenſes, will make an amuſing chapter in the next edition of Political Juſtice. A philoſopher, we preſume, on account of his eminent ſervices, of his ſkill in education, and of the probability of his propagating wiſdom, might juſtly claim the privilege of having twice or thrice as many children as an ordinary citizen.

But if this law ſhould fail, the author has other expedients in reſerve. Though, in the prejudiced and ſuperſtitious countries of Chriſtendom, CHILD MURDER, and the PROCUREMENT of ABORTION, are regarded with abhorrence, yet they have been, and are, practiſed in extenſive regions of the globe, and if they are carried to a ſufficient extent, they will no doubt be a moſt effectual check on population. We are aware (for on this ſubject we muſt be ſerious) that he profeſſes to "*hope*" that ſuch a practice may never become neceſſary in this or the neighbouring countries. But if the other parts of his language be well conſidered, the value of this reſervation will be eaſily underſtood. He tells us, of himſelf, "*I do not regard a new-born child with any ſuperſtitious reverence.*" P. 65. Now let it be obſerved, that the contumelious epithet, "ſuperſtitious" is applied to parental affection, in the very place where the author (to ſay the leaſt) adopts a ſcheme of reaſoning, which tends to diminiſh our horror of CHILD MURDER! Let it alſo be remarked that, in the page before, the author, after confeſſing that child murder "is very harſh and repulſive to the *imagination* of perſons educated as we are," i. e. *does not quite ſuit our fancy*, goes on to ſay, "Yet if we compare IT with miſery and vice what ſhall we ſay?" P. 64. From which paſſage (as things which are to be *compared* muſt *differ* from each other) it evidently follows that, in his opinion, *child murder is not vice*. But, moſt of all, let it be remembered that he ſays, "*theſe harſh and diſpleaſing remedies*," *namely, child murder and the procurement of abortion*, "are BETTER THAN MISERY AND VICE!" P. 68. That nothing can be better than itſelf; that whatever is better than any other thing, muſt at leaſt be different from it, are mere identical propoſitions. Therefore child murder, which is better than vice, muſt, according to the author, be different from vice, or, in other words, CHILD MURDER IS NOT VICE. Any attempt to make an elaborate diſplay of the atrocity of ſuch a poſition, would be an inſult to the moral feelings of the public.

If

If the bare ſtatement of it were not ſufficient to produce general horror, we ſhould indeed deſpair of the fortunes of our country. But we cannot refrain from addreſſing one ſerious obſervation to the author himſelf. What would be his feelings, if one of thoſe fooliſh women who form the major part of his few remaining diſciples, formerly inſtructed to conſider chaſtity as a prejudice by the doctrines which he taught, and *by the examples which he celebrated*, were now to be animated by his ſpeculations, to deſtroy the fruits of her licentious amours, and were to ſuffer the merited puniſhment of ſo atrocious a crime? That ſuch ſpeculations tend to produce ſuch effects, by furniſhing the paſſions with pretexts, and by aiding them to throw off the authority of conſcience, it is impoſſible for him to deny. If the ſtate of his mind be ſuch, that he conſiders the defence, of what he muſt own to be a doubtful theory, as a ſufficient motive for venting ſpeculations capable of producing ſuch effects, he muſt have completely ſhaken off the yoke of the *prejudices of conſcience and remorſe!*

To ſpeak of the ſtyle of a pamphlet, in which we read of "*chains—the leaſt mollified and relieved by any infuſion of liberty*" (p. 2) can hardly be neceſſary, till the author explains the proceſs by which liberty is *poured* into chains. It would beſides far exceed our limits, to give a fair ſpecimen of the clumſy combinations, broken metaphors, and falſe Engliſh, which crowd every page. We ſhall, therefore, conclude with two ſhort obſervations. This author profeſſes a great love of virtue, and yet he does not think it the chief duty of the moraliſt (i. e. of himſelf) to inculcate "the ordinary and moſt practicable motives of virtue." P. 31—32. Indeed he confeſſes that "he threw an undue degree* of ſlight and diſcredit" on theſe motives, which he conſiders as a venial fault. On the other hand, he profeſſes a great abhorrence for revolutions (which is indeed a part of the love of virtue) and yet all his works inculcate "the ordinary and moſt practicable motives" of revolutions. How we are to underſtand this ſingular inconſiſtency between the *ends* which he profeſſes to purſue, and the *means* which he appears invariably to chooſe, we muſt leave it to him to explain.

In the peroration of the pamphlet, which is an attempt to repreſent the author as the martyr of liberty, he tells us, that,

---

* What is the *due degree* of ſlight and diſcredit which ought to be thrown on the motives of virtue? To ſpeak of an *undue degree*, clearly implies that a *due degree* may exiſt.

" if they are not thus checked," i. e. if zeal againſt impiety and immorality be not checked, " I am perſuaded that the contempt, the obloquy, the ſcurrilities which are now circulated, will ſpeedily be exchanged for thoſe more formidable adverſaries of diſcuſſion, impriſonment, pillory, baniſhment, and what its promulgators will call an ignominious death." P. 79.

(By the by, what is " the *promulgator*" of " *a death?*") The Engliſh of this rant ſeems to be, that a man cannot be univerſally laughed at, without being in danger of being ſpeedily hanged; which this author might from his own experience have known to be falſe. He might have ſeen the ſame thing in the caſe of other men. His fellow labourer in the attack on property, *Mr. Spence*, who like him complains of being univerſally deſerted, even by *the friends of liberty*, was ſentenced only to twelve months impriſonment. Under the government of Jacobiniſm (with which Mr. G. makes common cauſe, p. 7 and 21) the fate of *philoſophers* is indeed ſometimes different. *Babeuf*, his fellow ſtudent in the ſchool of Rouſſeau and Diderot, though he quoted to his judges the authority of theſe writers, his maſters and theirs, was ſent to be confuted by that " formidable adverſary of diſcuſſion," the *guillotine;* which has, in fact, ſilenced more *philoſophers* in eight years, than have been devoured by thoſe monſtrous animals called Kings and Prieſts ſince the creation of the world.

BRITISH CATALOGUE.

POETRY.

ART. 15. *Auſpicia Sæculi poſt Chriſtum natum Undeviceſimi celebrat Johannem Luneburgenſe verba præeunte Joh. Frid. Wagnero Scholæ Directore.* 8vo. Luneburgi Literis Sterneanis, Anno 1800.

We have before underſtood that Mr. Wagner very much deſerves the reſpect and attention of the learned world. The preſent compoſition is in very ſpirited and elegant Sapphics. A very juſt and well-turned compliment to our Gracious Sovereign is followed by this to the King of Pruſſia, which, to an Engliſhman, will at leaſt be thought dubious.

Ornat Europam Fredericus ingens,
Qui tuens rectum, tumidique belli
Gloriam ſpernens, voluit vocari
Pacificator.

It is ſingular enough, that this is the very worſt ſtanza in the poem.

Some German verſes, on the merit of which we do not undertake to decide, are ſubjoined upon the ſame ſubject.

ART.

ART. 16. *Poems on ſeveral Occaſions, including the Petitioner, or a Review of the Red Book, with a Dedication to the Right Hon. W. P. By J. J. Veſſer, Eſq.* 8vo. 7s. Rivingtons. 1799.

We really cannot recommend this volume to our readers as worth ſeven ſhillings. The firſt poem, moſt unfortunately, is termed *Symptoms of Poetry*. We very much fear that there has been, ſomewhere or other, before Symptoms, or before Poetry, an omiſſion of the little monoſyllable *no*, and that we ſhould read *No Symptoms of Poetry*, or *Symptoms of No Poetry*. With this inſertion, the title of the introductory poem will do for the whole book.

ART. 17. *Poetry of the Anti-Jacobin. Fourth Edition.* 4to. 1l. 1s. Wright. 1801.

It is not uſual with us to notice repeated editions of works, unleſs they come recommended by ſome extraordinary marks of novelty, or ſome obvious alteration and improvement. In the preſent inſtance, we deviate without ſcruple from our ordinary rule, to make mention of this volume of poetry, as the moſt beautiful ſpecimen of typography that has perhaps yet appeared even from Mr. Bulmer's preſs. It combines every excellence that the art of printing can exhibit; and with theſe conſiderations, and to ſuch as have this kind of curioſity, we think this a cheap publication. As to the Poems themſelves, we have again and again ſpoken of them in the higheſt terms of praiſe; and the large and numerous impreſſions of them which have found a ready ſale, ſufficiently proves that the opinion of the public is entirely congenial with our own.

ART. 18. *Lyrical Tales. By Mrs. Mary Robinſon.* 12mo. 5s. Longman and Rees. 1800.

This we believe to have been the laſt poetical production of this celebrated, but unfortunate female. Mrs. Robinſon unqueſtionably poſſeſſed talents and accompliſhments which might have adorned and improved ſociety. We have had frequent occaſion to commend, though incidentally juſt reaſon to cenſure, various publications of her pen, both in proſe and verſe. She had a lively imagination, and much practice had taught her the art of writing with great facility, and ſome elegance. This volume is diſtinguiſhed by both the above-mentioned qualities, and we regret that there is not among theſe Tales one that its length will allow us to inſert as a ſpecimen. We think the laſt Tale, which is called Golfre, a Gothic Swiſs Tale, by far the beſt.

ART. 19. *Perſian Lyrics; or, Scattered Poems from the Diwan—J. Hafiz, with Paraphraſes in Verſe and Proſe, a Catalogue of the Gazels as arranged in a Manuſcript of the Works of Hafiz, in the Cheetham Library at Mancheſter, and other Illuſtrations.* 4to. 1l. 5s. Debrett. 1800.

Sir William Jones firſt taught us to revere and love the name of Hafiz; ſince which, many of our countrymen have amuſed themſelves,

and the lovers of Oriental poetry, with partial tranſlations from his works. Mr. Hindley has now ſtill further contributed to our gratification, by ſelecting ſome of the Gazels, or Lyric compoſitions of Hafiz. Mr. H. modeſtly calls his performances Paraphraſes, but they will be found to be very elegant and harmonious ſpecimens of verſification. We inſert the firſt.

"PARAPHRASE.

"In roſes veil'd the morn diſplays
Her charms, and bluſhes as we gaze;
Come, wine, my gay companions, pour
Obſervant of the *morning* hour.

"See, ſpangling dew-drops trickling chace
Adown the tulip's vermeil face;
Then come your thirſt with wine allay,
Attentive to the *dawn* of day.

"Freſh from the garden ſcents exhale,
As ſweet as Eden's fragrant gale:
Then come, let wine inceſſant flow
Obedient to our *morning* vow.

"While now beneath the bow'r full blown,
The roſe diſplays her em'rald throne,
Let wine, like rubies ſparkling, gleam
Refulgent as *morn's* orient beam.

"Come youths perform the taſk aſſign'd:
What! in the banquet-houſe confin'd?
Unlock the door; why this delay,
Forgetful of the *dawn* of day?

"Shall gueſts at this glad ſeaſon wait?
Come, keeper, open quick the gate:
'Tis ſtrange to let time paſs away,
Regardleſs of the *dawn* of day.

"Ye love-ſick youths, come, drain the bowl:
Thirſt ye for wiſdom? feaſt the ſoul;
To heaven your morning homage pay,
With hearts that glow like *dawn* of day.

Kiſſes more ſweet than luſcious wine,
Like HAFIZ, ſip from cheeks divine;
'Mid ſmiles as heav'nly *Peries* bright,
And looks that pierce like *orient* light." P. 32.

Some introductory obſervations are prefixed, containing an apology which hardly ſeems neceſſary for this undertaking, and explanatory of its difficulty. The Gazel is a ſort of unconnected compoſition, and compared by Hafiz himſelf to *pearls when ſtrung at random*. We are much pleaſed with the publication altogether, which will prove a very elegant and acceptable addition to all libraries, of which there are now many, where a ſpace is reſerved for ſpecimens of Oriental literature.

ART.

ART. 20. *Lacrymæ Hibernicæ; or, the Genius of Erin's Complaint: a Ballad, with a Prefatory Addreſs to the Right Hon. the Earl of Hardwicke, the reported Viceroy elect of Ireland; and a Pair of Epigrams. By Laurence Halloran, D. D.* 4to. 19 pp. 1s. 6d. Jordan. 1801.

The *Divinity* that ſtirs within this angry *Doctor*, is not at all apparent in the preſent publication. If we miſtake not, we have lately ſeen him in a milder form*, but here all is rage and wrath. What his provocations may be, we know not, but certain we are, that he bears them more like a man of war, than a preacher of peace. In his attacks upon perſons whom we believe, on better evidence than his aſſertion, to deſerve very different language, the threat of perſonal vengeance is not obſcurely intimated, amidſt much coarſe and violent abuſe. His Ballad breathes the ſpirit of implacable diſaffection to the Engliſh government; and his *Pair* of Epigrams are truly a pair, for one is as bad as the other.

ART. 21. *Unio ſive Lamentatio Hibernica. Poema Macaronico-Latinum; and an Ode to Peter Pindar.* 4to. 1s. Wright, Cobbett, &c. 1801.

From the Ode to Peter Pindar, and from the glimmering of light which pervades even the cloud of macaronic poetry, we are inclined to believe this writer capable of better things. It ought ſurely to be underſtood, at this day, that to write *macaronic* verſes is to write nonſenſe. It is ſo eaſy, that to write nothing is hardly more indolent, and certainly is more creditable. It is neither ingenious in contrivance, nor pleaſing in effect. The Poem is ironical, the Ode is epigrammatical; both are well intended, and, we hope, announce ſuperior efforts to come.

ART. 22. *Harveſt, a Poem: containing ſome Obſervations eſpecially adapted to the preſent Seaſon. By Maſon Chamberlin.* 8vo. 14 pp. 6d. Clarke. 1800.

This little Poem ſeems to have been written at the commencement of the harveſt of laſt year; which at firſt was ſuppoſed to be a good one. It applies, however, much more to the preſent time, when the harveſt is manifeſtly one of the moſt plentiful that has been known for many years; conſequently the writer's well-meant admonitions to be thankful to Providence come with additional force. He alſo very properly warns us againſt abuſing the bleſſing of returning plenty, by improvident waſte. His morality and piety deſerve praiſe; and we wiſh it was in our power to ſpeak as highly of his poetry, or give ſuch a ſpecimen as ſhould recommend it. The firſt part of the Poem ſcarcely riſes above mediocrity, and the concluſion falls below it.

---

* Vol. xvii, pp. 319, 320.

ART. 23. *Parodies on Gay. To which is added, The Battle of the Buſts; a Fable Attempted in the Style of Hudibras.* Small 8vo. 52 pp. 1s. J. Hookham.

The author of theſe Parodies and imitation, appears to have more love of humour than talents for it. His verſification is generally ſmooth and neat; but the turn of thought has not enough of point and vivacity. Of the Parodies, the firſt ſtrikes us as the beſt. The Battle of the Buſts (ſo far as we underſtand it) is formed upon an idea nearly ſimilar to Swift's Battle of the Books, but is far from being carried on with the ſame ingenuity. The Hudibraſtic rhythm and terminations are, however, not ill imitated.

ART. 24. *The Fate of Bertha. A Poem. By William Lucas.* 4to. 29 pp. Weſtley. 1800.

The Preface to this Poem is ſo modeſt, that we are not inclined to treat the Poem itſelf ſeverely. The tale is a melancholy one; but ſome of the chief circumſtances are too improbable (not to ſay impoſſible) to create a ſtrong intereſt. The author ſeems to have a tolerable ear for verſification, but not much genius for poetry.

DRAMATIC.

ART. 25. *The Doſh of the Day, a Comedy, in Five Acts; as performed, with univerſal Applauſe, by his Majeſty's Servants of the Theatre Royal Norwich. By Francis Lathom, Author of Man and Manners, Myſtery, &c. &c. The Second Edition.* 8vo. 102 pp. 2s. Payne, Norwich. 1800.

We form no great expectations of provincial dramas, and conſequently the preſent has not diſappointed us. It is moral and decent; "further this deponent ſaith not:" for ingenuity of plot, vivacity of dialogue, brilliancy of wit, and archneſs of humour, are out of the queſtion. It has, however, one negative merit; that of being leſs farcical and abſurd than moſt of the pieces called comedies, which have lately been produced in London.

ART. 26. *King John, an Hiſtorical Tragedy, altered from Shakeſpeare, as it was acted at Reading School for the Subſcription to the Naval Pillar, to be erected in Honor of the Naval Victories of the preſent War.* 8vo. 82 pp. Smart and Cowſlade, Reading; Bremner, &c. London. 1800.

In an Advertiſement to the altered Play, the reſpectable editor, Dr. Valpy, informs us, that, on peruſing Cibber's *Papal Tyranny* (which is alſo an alteration of Shakeſpeare's King John) the more he compared it with the great original, "the leſs he found himſelf inclined to depart from Shakeſpeare, and to adhere to Cibber;" for that (beſides another reaſon ſtated) he wiſhed "to preſerve all the fine paſſages, of which Cibber had ſcarcely retained a line." He alſo adds, that "he wiſhed

wiſhed to correct and modernize the verſification of the former, whenever he could do it without offending the ears or the taſte of his admirers." In his rejection of Cibber's alterations, we have no doubt he was perfectly right; but (whether it ariſe from prejudice, or the habit of contemplating Shakeſpeare's excellencies, without attending to minute defects, we know not) we confeſs that, on comparing ſome paſſages, Dr. V. appears to us to have unneceſſarily weakened Shakeſpeare's powerful, though not quite harmonious, expreſſions. The concluding lines, in particular, fall off from the ſpirit and energy of the original. We doubt alſo, whether the firſt Act of the original might not have been, with ſome alterations, preſerved; as the character of Falconbridge, without ſuch an introduction, loſes much of its intereſt. Upon the whole, however, the alterations are judicious, and well adapted to the uſe for which they were deſigned, and the occaſion which produced them.

The Play is preceded by a ſpirited Prologue, written by Mr. Pye.

NOVELS.

ART. 27. *The Microcoſm. By the Author of Viciſſitudes in Genteel Life. In Five Volumes.* 12mo. 1l. Mawman. 1801.

There was a time when theſe five volumes would have been comprized in two, and the bookſeller would perhaps, in his bargain with the author, have allowed his copy to be enough only for two ſmall volumes. We exceedingly diſapprove of this ſort of impoſition on the public, who are made to pay twenty ſhillings, where ten would have been amply ſufficient. The work itſelf is entitled to no extraordinary praiſe, nor liable to much ſevere criticiſm; the ſtory is tolerably well told, and the characters not ill ſupported. On the whole, it is ſomewhat above mediocrity.

ART. 28. *Clara. A Tale. Two Volumes.* 12mo. 8s. Kearſley. 1801.

This is a moſt terrible and melancholy tale about Roderigos, and Rodolphos, and Baron Montalts, and St. Aubignys, and Alberts, and the whole catalogue of ſuch *novel* names. There is, however, proof of a lively imagination, which might be better directed, and more uſefully exerciſed.

ART. 29. *Martin of Fenroſe; or, the Wizard of the Sword. A Romance. By Henry Summerſett, Author of Leopold Warndoff, Jaqueline of Olzeburge, &c. &c. Three Volumes.* 12mo. 13s. 6d. Cobbett and Morgan.

Did any of our readers ever meet with Jaqueline of Olzeburge, or with Leopold Warndoff, or with this author's etceteras? If they have, they may be glad to peruſe Martin of Fenroſe. We have been given to underſtand that, in the fabrication of theſe goods, the author's principal care is to contrive and invent *a good name* for his work. We totally

totally diſſent from this mode of book-making. We think the author ſhould finiſh his work, and then be anxious about *a good name.* When this is the caſe we ſhall probably be more agreeably employed, than in merely giving the title of a book, and lamenting that we can do no more.

MEDICINE.

ART. 30. *Obſervations on Mr. Home's Treatment of Strictures in the Urethra, with an improved Method of treating certain Caſes of thoſe Diſeaſes. By Thomas Whately, Member of the Royal College of Surgeons in London.* 8vo. 112 pp. 2s. 6d. Johnſon. 1801.

Although the author of this tract holds opinions different from thoſe publiſhed by Mr. Home, on the method of treating ſtrictures in the urethra, and particularly adviſes practitioners to be ſparing in the uſe of the cauſtic, being of opinion that, in many of the caſes in which recourſe is had to what he calls that harſh medicine, milder means would be equally or more efficacious, yet we obſerve, with pleaſure, that he every where treats his opponent with candour, and readily pays him that homage which his genius and talents ſo eminently deſerve.

The author begins with giving a brief account of the mode of treating ſtrictures with the common bougie, which has prevailed ſince the time of M. Daran, who made conſiderable improvements in the ſtructure, as well as in the method of uſing that ſimple inſtrument, and is large in his extracts from the works of Mr. Sharp and the late Mr. Hunter, who further extended the knowledge and utility of the bougie. Theſe great men were not unexperienced, he obſerves, in the uſe of the cauſtic, but they only employed it in extreme caſes, that could be ſucceſsfully treated by no other means. Mr. Home, on the contrary, has extended the uſe of the cauſtic to leſs deſperate caſes, and by his ſkilful management has frequently found, while its effects were more certain and permanent, the application of it was leſs painful than that of the common bougie. In oppoſing this opinion, and with the view of ſhowing that the application of the cauſtic may not be ſo ſafe and harmleſs as repreſented by Mr. Home, the author gives an account of experiments he made by touching the inſide of the mouth, and of the orifice of the urethra, in perſons in health, with the lunar cauſtic. Theſe however we paſs over, as the reſults from them, even had they been unfavourable, could not have been admitted in oppoſition to actual experiments on ſtrictures, made by Mr. Home and other practitioners, in which the cauſtic has been found to be both ſafe and efficacious.

The author next examines a part of the caſes related by Mr. Home, in his *Practical Obſervations on the Treatment of Strictures in the Urethra*, and ſhows that, even under his management, pain, ſpaſm, hæmorrhage, and other inconveniences, were ſometimes produced by the application of the cauſtic. But it ſhould be obſerved, that the inſtances here given are taken from the ſecond ſeries of Mr. Home's caſes, which are actually related with the view of guarding practitioners againſt the too indiſcriminate and general uſe of the cauſtic. "That I may not," Mr.

Mr. Home ſays, Practical Obſ. ed. 1795, p. 73, "be ſuppoſed unduly prepoſſeſſed in favour of this mode of practice, and may not be underſtood to recommend a general and indiſcriminate adoption of it, under all circumſtances; I ſhall now produce caſes to illuſtrate ſome of the cautious limitations and objections, which ought to be kept in view."

We come now to the laſt part of the book before us, in which the author deſcribes a method of treating ſtrictures in the urethra, which he wiſhes to introduce, as liable to leſs inconvenience than that recommended by Mr. Home. He begins by directing that the part ſhould be firſt dilated, where practicable, by the cautious and gradual introduction of a common bougie. This, however, he acknowledges Mr. H. has likewiſe adviſed. He then directs, "that the practice of applying the cauſtic be altogether confined to ſuch ſtrictures of the urethra as are either utterly impervious, or ſo contracted as to be incapable of dilatation by the common bougie." P. 65. That the cure ſhould always be firſt attempted with the bougie is, we believe, on all hands allowed; and, that the cauſtic may with propriety be tried when the bougie fails, the author had before admitted. "In ſtrictures of long ſtanding, which can only be dilated to a certain extent, and if the bougie be diſcontinued, the diſeaſe returns in a ſhort time, it is allowable," he ſays, "to apply the cauſtic, if there be nothing in the patient's habit to forbid its uſe." P. 65. He next deſcribes his method of arming the bougie. The proceſs appears to be ingenious, but is operoſe; and, we ſhould think, muſt often fail in producing the intended effect. It ſeems alſo to require as much nicety in managing it as that it is intended to ſuperſede. "It is evident," the author ſays, "that the ſucceſs of applying the cauſtic by this method will depend very much upon the nice manner in which it is performed." P. 72. For the particulars of it we muſt refer our readers to the work, as it is too long to be inſerted entire, and will not admit of being abridged. Five caſes are related of perſons treated by the author's method. In three of them he was completely ſucceſsful; in a fourth the patient was relieved, but the complaint was too inveterate to admit of a cure. The ſubject of the fifth caſe died of ſphacelus of the ſcrotum, &c. This caſe is inſerted "with a view of giving a hiſtory of the progreſs of a ſtrictured urethra, and exhibiting the morbid ſtate of the parts." It is further illuſtrated by an engraving. The caſe is curious, and deſerves being recorded; and, on the whole, ſome uſeful information on the ſubject of ſtricture may, we think, be obtained from the peruſal of this treatiſe.

ART. 31. *Practical Obſervations on the Cure of Gonorrhœa virulenta in Men. By Thomas Whately, Member of the Royal College of Surgeons.* 8vo. 120 pp. 2s. 6d. Johnſon. 1801.

Gonorrhœa, though a diſeaſe of frequent occurrence, has been found to yield to ſuch a variety of treatment, that much doubt has prevailed, and continues to prevail, as to its nature and origin; ſome contending that it was a ſpecies of the venereal diſeaſe, and not to be cured without the adminiſtration of mercury; others denying its venereal origin, and inſiſting that the cure in recent and milder caſes may be ſafely

truſted

truſted to more ſimple medicines. But even thoſe are found to have recourſe to mercury, in caſes that are inveterate and difficult. This author conſiders it as a ſpecies of the venereal diſeaſe, and ſupports that opinion by the authority of many of our beſt medical writers, as well as by obſervations deduced from his own practice. From this opinion of the author, as to the nature of the complaint, it might be expected that the internal exhibition of mercury would be conſidered by him as indiſpenſably neceſſary in its cure. This however is not the caſe, for although he frequently employs mercury in that way, to relieve certain ſymptoms of the diſeaſe, the completion of the cure is uſually effected by injecting a ſolution of muriated quickſilver into the urethra; and in a majority of caſes, after appeaſing the inflammatory ſymptoms by bleeding and other antiphlogiſtic remedies, the cure is entruſted to injections alone. For the arguments ſupporting this, and other points of practice, not generally followed, we refer our readers to the work, which appears to have been written with care, and to contain much valuable inſtruction on the ſubject.

ART. 32. *Obſervations on the Utility of Inoculating for the Variolæ Vaccinæ, or Cow-Pox. By Edward Gardner.* 8vo. 29 pp. 1s. 6d. Johnſon. 1801.

Plain and ſolid arguments in favour of vaccine inoculation, deduced from actual facts, adapted to general readers as well as to the profeſſors of medicine: ſhowing the points in which its great excellence conſiſts, which gives it a decided ſuperiority over ſmall-pox inoculation. Theſe are, the lightneſs of the indiſpoſition attending it, ſcarcely one patient in four hundred being obliged to be confined for it a ſingle day; its never occaſioning any puſtules, except on the inoculated part, conſequently its not being communicable any other way than by inoculation, or by applying the matter of the puſtule to a fiſſure, or to ſome part where the ſkin is abraded or rubbed off. Women in every ſtage of pregnancy, and infants at the moment of their birth, may be inoculated with the matter of the cow-pox with perfect ſafety; or one or more individuals in a family may be inoculated with it, where there are others of them who have not had the diſeaſe, without the ſmalleſt hazard of infection being communicated to them. The author concludes by paying a high and deſerved eulogium to the character of Dr. Jenner, to whom we are indebted for the introduction of the practice; and wiſhes, in which we ſincerely join him, that he may receive ſome ſubſtantial mark of the approbation of the public.

ART. 33. *Inſtructions relative to Self-Preſervation during the Prevalence of contagious Diſeaſes. By a Phyſician.* 8vo. 14 pp. 6d. Callow, Crown-Court, London. 1801.

A few plain rules for preventing the propagation of infectious fevers, conſiſting of cautions relative to the management of the patients, and of the perſons permitted to viſit them. The apartment in which the ſick perſon is confined ſhould be kept clean, and well ventilated, the linen and bed coverings changed as often as can conveniently be done, and the excretions from the body removed immediately after

being voided. Few viſitors ſhould be allowed, and thoſe who are permitted ſhould, before going into the room, drink a glaſs of wine, or of tincture of bark mixed with water; ſhould remain there as little time as poſſible, and not approach too near the bed of the patient. The rules are taken from Dr. Haygarth's, and other publications on the ſubject; are conciſe, and well adapted to anſwer the intended purpoſe.

ART. 34. *Obſervations on the Bile and its Diſeaſes, and on the Oeconomy of the Liver, read at the Royal College of Phyſicians, as the Gulſtonian Lecture of the Year* 1799. *By Richard Powel, M. D. Fellow of the Royal College of Phyſicians, &c.* 8vo. 180 pp. 4s. Rivingtons. 1800.

The author gives a very minute and exact deſcription of the liver, its ſituation, veſſels, and connection. Strictures being ſometimes obſerved in the gall-bladder, he inclines to think it has ſomething of a muſcular texture, although no regular muſcular fibres have been found. Its inner ſurface, he obſerves, is highly vaſcular and rugoſe, reſembling the inner coat of the ſtomach, and, like that, it is probably a ſecreting organ. Treating of the œconomy or functions of the liver, the author ſuppoſes the ſecretion of the bile to be performed by the hepatic artery, and not by the vena porta, as generally imagined. This, beſides being analogous to the uſual mode of ſecretion, is ſtrongly ſupported by a fact related by Mr. Abernethy, of an animal diſſected by him, in which the vena porta was wanting, and yet perfect bile was found in the gall-bladder. The vena porta being thus diveſted of its office, as a ſecreting veſſel, the author aſſigns it that of a reſervoir, or receptacle for the ſuperfluous blood from the other viſcera, particularly the lungs, when they are obſtructed, and incapable of allowing the whole of the blood to circulate through them. This opinion is ſtrengthened by obſerving, that the liver has been not unfrequently found enlarged in phthiſical patients, merely by its veſſels being gorged with blood, without any accompanying diſeaſe. "The liver, in this point of view," he ſays, "will riſe in its importance in the animal œconomy; it is not to be conſidered as a mere glandular maſs, ſuited to the ſecretion of a particular fluid, but as miniſtering to, and in a certain degree regulating, the circulation of the blood. Perhaps theſe opinions," he adds, "do not from their nature admit of perfect demonſtrative proof; it will be enough if, in the preſent inſtance, they carry with them probability, and lead to the further inveſtigation of thoſe phyſiologiſts, whoſe reflections bring them to the ſame concluſion with Haller, *non poſſum non ſuſpicari, præter bilis ſecretionem eſſe hepatis peculiarem utilitatem.*" P. 35. The author then enters into a minute examination of the bile, and deſcribes a numerous ſeries of experiments, by himſelf and other writers, inſtituted with the view of diſcovering its nature and component parts. But they are not, as he acknowledges, "ſufficiently various or eſtabliſhed, to juſtify concluſions reſpecting the relation of bile to the blood." P. 53. He then treats of the diſeaſes of the liver. Theſe are accurately deſcribed, and pertinent methods of treating them are ſuggeſted. On the whole, this ſpecimen of the author's phyſiological talents is calculated to do him credit, and may be read with conſiderable advantage by the medical ſtudent.

ART

ART. 35. *The Medical and Chirurgical Pharmacopœia, for the Uſe of Hoſpitals and Diſpenſaries. By Richard Reece, Chepſtow.* 8vo. 88 pp. 3s. 6d. Weſt and Hughes. 1801.

Gleaned principally from the London, Edinburgh, and ſome hoſpital diſpenſaries; but not with ſuch diſcriminating ſelection, as to give it a preference over the performances from which the materials are taken.

ART. 36. *Remarks on the Situation of the Poor in the Metropolis, as contributing to the Progreſs of contagious Diſeaſes: with a Plan for the Inſtitution of Houſes of Recovery for Perſons infected by Fever. Publiſhed by the Deſire, and at the Expence, of the Society for bettering the Condition of the Poor.* 8vo. 47 pp. 1s. Hatchard. 1801.

Theſe remarks, and the plan which accompanies them, could not have been ſubmitted to men more zealous or more judicious in the execution of benevolent deſigns, than the Society for bettering the Condition of the Poor; a Society which, if our wiſhes could prevail, would include in its liſt of members every charitable perſon in the kingdom. The author, Dr. Murray, propoſes to confine himſelf, in theſe Remarks, to the relation of ſuch circumſtances as have occurred under his own immediate notice; but what he has ſtated and propoſed, has alſo the entire ſanction of many gentlemen diſtinguiſhed in their profeſſion; particularly of Sir W. Farquhar, Doctors Saunders, Garthſhore, Willan, and Ferriar. The ſituation of the poor in the metropolis, as it is here deſcribed without exaggeration, will make any mind ſhudder that is not deſtitute of feeling. Crouded apartments, freſh air excluded, want of cleanlineſs, and ſcanty ſuſtenance; all theſe cauſes combined, may well be expected to generate diſeaſe and miſery, communicated by each ſufferer to others, and multiplied beyond calculation.

An inſtitution, in the year 1796, for diminiſhing the number of contagious fevers among the lower claſſes at Mancheſter, under the direction of Dr. Ferriar, has produced effects truly aſtoniſhing, but proved, by authentic documents, at a very inconſiderable expence. That ſimilar inſtitutions in London would produce ſimilar benefits, is unqueſtionable; and the plan (at p. 17) for eſtabliſhing houſes of recovery for perſons infected by contagious fever, ſeems to be perfectly unexceptionable. One objection is very properly obviated, ariſing from "an apprehenſion that the contagion would be as it were concentrated on the ſpot where a houſe of recovery ſhould be eſtabliſhed; ſo as not only to expoſe to hazard thoſe who might be immediately connected with it, but alſo to infect the whole ſurrounding atmoſphere, and endanger the ſafety of all the neighbourhood. This apprehenſion, however, has been long ſince abandoned as ill-founded, being wholly inconſiſtent with a knowledge of the facts aſcertained reſpecting the communication of infection, all of which concur to prove that the contagious atmoſphere is rendered perfectly innoxious by being *diluted* in a ſufficiently large quantity of pure air. The experience of Mancheſter is particularly to this effect; the houſe of recovery, although in the centre of that populous town, is perfectly airy, in all reſpects comfortable,

fortable, and free from the appearance of infection; and the number of contagious fevers in its immediate vicinity has been diminiſhed to an aſtoniſhing degree." P. v. We could wiſh to expunge a ſingle paſſage at p. 46, which extols *hoſpitals for contagious diſeaſes* above moſt other hoſpitals. Let us never recommend one mode of charity at the expence of others. They may all proſper together. There is wealth enough in the kingdom, and there is benevolence (we are perſuaded) more than enough, to relieve nine tenths of the miſeries under which the poor labour. *Attention* only is too often wanting in the rich; and that attention we ſhall never fail to ſolicit, whenever books like this preſent to us an opportunity.

DIVINITY.

ART. 37. *A plain and practical Expoſition of the Commandments, &c. By Samuel Glaſſe, D. D.* 8vo. 3s. Rivingtons.

We have now before us a work, very important in its deſign, as an expoſition of the Commandments, for general uſe; and we feel juſtified in recommending it, as executed with great ability. However modeſtly the author may diſclaim any idea of erudition and profound reſearch, this work exhibits powers of mind and underſtanding well adapted to the importance of the undertaking.

We would recommend the Introduction to our readers, as containing a clear and intelligible account of the nature of the Chriſtian covenant; blending and explaining very judiciouſly the inſeparable duties of faith and good works: and alſo for the comprehenſive manner in which the connection is preſerved between the moral duties of the Jewiſh and Chriſtian diſpenſations.

But, in the Introduction, p. iv, the obſervation, "that the Commandments are calculated to enable us to paſs through the various ſcenes of this life with eaſe and comfort, with credit and ſatisfaction," ſhould perhaps be a little guarded; and the words ſhould be taken chiefly in a ſpiritual, a religious ſenſe; the eaſe and comfort of a conſcience void of offence. Relatively to the opinion and praiſe of the world, the diſcharge of our duty does not always, and neceſſarily, ſecure us that return we could wiſh. Still, with regard to the judgment of all good perſons, the effects of our keeping the commandments will be ſuch as the pious author has expreſſed them.

In the expoſition of the duties of the firſt Table, our thoughts are raiſed towards the ſupreme object of our love and adoration, by very reverent yet animated exhortations. The expreſſions, without enthuſiaſm, or over-heated imagination, awaken the finer feelings of the ſoul; and are "fervid, pious, and rational:" tempering the warm affections of love and exultation with the calmer conſideration of the moral duties; which muſt be the proof of the ſincerity of thoſe affections. As our bleſſed Lord ſaid, "If ye love me, keep my commandments."

Where the author enumerates the reaſons for the Chriſtian Sabbath being obſerved on the firſt day of the week, and mentions (p. 70) its preſerving the remembrance of our redemption from ſin, it would have

have ſtrengthened the argument to have ſhown (Deut. v. 15) that, among other uſes, the ſabbath of the Jews tended to keep alive in them a ſenſe of their deliverance from the bondage in Egypt.

In the duties of the ſecond Table, the author has left us to regret that he did not enlarge his obſervations on ſome parts of them. In the fifth diſcourſe, he has treated the ſubject of our political obligations in a very able manner. But the ſituations of families, in all their relations, are ſo intereſting, and involve ſo much of the welfare and happineſs of life, that we cannot help wiſhing he had appropriated one entire diſcourſe for the mutual obligations of perſons in thoſe ſituations. We will not enlarge our remarks upon the various parts, which have particularly engaged our attention; but we cannot paſs by the ſeventh diſcourſe without noticing that, in the duties which attach to early manhood, the expoſition is warm to the feelings, and level to the underſtanding, with expreſſions on a very delicate ſubject, of peculiar propriety.

Great praiſe muſt be beſtowed on the accurate diſtinction which is preſerved through this work, in defining the duties towards God, our neighbours, and ourſelves; and though certainly many perſons will not derive freſh information from it, yet to numbers it will convey moſt important inſtruction.

ART. 38. *A Sermon, preached in the Chapel of Stamford-Hill, Middleſex, on Thurſday, November* 29, 1798, *being the Day appointed by his Majeſty's Proclamation for a General Thankſgiving, for the glorious Victory obtained by his Majeſty's Ships, under the Command of Rear-Admiral Lord Nelſon of the Nile, over the French Fleet, and for the other Succeſſes of his Majeſty's Naval Forces. By John Robert Scott, D. D. Chaplain to his Grace the Duke of Leinſter. Publiſhed at the Requeſt of the Congregation who heard it on that Day. Second Edition.* 4to. 22 pp. Bateman. 1801.

The exordium of this diſcourſe, on Pſalm cvii, 31, is a panegyric, in general terms, upon the Pſalms of David; which are ſaid to "abound in the nobleſt ſtrains of poetry, which would ſuffer no *diminution*, when compared with the ſublimeſt productions of heathen genius." P. 5. This is a feeble and degrading ſort of praiſe; much like that which we noticed in our 15th volume, p. 558, where the oratory of *St. Paul* is ſaid to "diſplay a dignity and pathos, *not inferior* to the nobleſt paſſages of Cicero's or *Erſkine's* eloquence." In the body of his diſcourſe, the preacher undertakes to ſhow the *grounds* of the duty of thankſgiving, as it is incumbent on individuals, and on ſocieties; namely, "the power and the providence of the Supreme, in the debility and the dependance of man; in the conſciouſneſs of bleſſings enjoyed; and in the overflowing burſts of gratitude for their abounding meaſure." P. 7. The laſt particular ſeems to be rather the very exerciſe of thankſgiving, than one of the grounds of it. The ſtyle of this Sermon, in many inſtances, offends our taſte; as, "however infinite in thought the mind of man may be, yet—" the torrid flames of a burning fever may calcine all its ideas" (p. 8)—" acquire freſh impulſes of cogency" (p. 11)—" worſhipped a painted proſtitute picked up from the ſtews." P. 20. The whole diſcourſe is a ſlight piece of rhetoric.

ART.

ART. 39. *A Sermon, preached before the Univerſity of Cambridge, on Sunday, November* 2, 1800. *By Robert Luke, B. D. Fellow of Sidney Suſſex College.* 4to. 1s. Rivingtons. 1800.

At p. 446, of our ſixteenth volume, the reader will find notice taken of a former diſcourſe from Mr. Luke. The author ſeems in ſome reſpects to have followed the advice which was there given, and to have adhered with greater cloſeneſs to the ſubject which he undertakes to illuſtrate. Still we obſerve nothing of peculiar energy, which rendered the publication of this Sermon neceſſary. The credit of good meaning is moſt unqueſtionably due; but having ſaid this, we are rather inclined to deprecate the publication of ſingle Sermons, unleſs recommended by ſome peculiar circumſtances of ſituation and character, ſome local connection, or ſome ſolicitation not eaſily to be refuſed.

ART. 40. *A Sermon, preached at the Aſſizes held at Wiſbech, Auguſt* 7, 1800, *before Henry Gwillim, Eſq. Chief-Juſtice of the Iſle of Ely. By Cæſar Morgan, D. D. Vicar of Wiſbech, and Chaplain to the Lord Biſhop of Ely. Publiſhed at the Requeſt of the Magiſtrates preſent.* 8vo. 21 pp. 1s. White, Wiſbech; Rivingtons, London.

The preacher diſcourſes, through ſeveral pages, with no ſmall ſhow of metaphyſical learning, concerning the efficacy and utility of *volition*, or *choice*, in matters of ſmall moment; and the duty of caution and circumſpection in all others. To this part of the Sermon, the hearers (one or two excepted) probably liſtened with great admiration, and with little comprehenſion and edification. The text (Pſalm cxi, 10) is then adverted to, but is ſoon diſmiſſed from notice. Much of the remainder of the diſcourſe is occupied by a panegyric upon "the learned and worthy Chief-Juſtice;" with which, if we do not greatly miſtake, he would willingly have diſpenſed. To beſtow due praiſe in a right manner, is in all caſes a matter of ſome delicacy and difficulty; to beſtow it thus in a man's preſence, is incomparably more difficult; and in a church alſo, conſummately difficult. Dr. M. does not appear to us to have encountered all theſe difficulties with much felicity. That the encomium here delivered is juſt, we very ſtrongly atteſt; but is in our judgment much too broad and direct, to have been pronounced under all the circumſtances we have mentioned. The whole diſcourſe has many more of the qualities of an ingenious eſſay, than of an edifying Sermon.

ART. 41. *A Sermon, preached at Scarborough, on Sunday, September* 28, 1800; *and publiſhed by the Requeſt of the Bailiffs and Burgeſſes of the Corporation of that Town. By J. A. Buſfield, A. M. of Clare-Hall, Cambridge, and Chaplain to Major-General the Right Honourable Lord Muſgrave.* 8vo. 1s. Johnſon. 1801.

At p. 688, of our ſixteenth volume, we noticed a Sermon by this well-intentioned author. We think this diſcourſe much leſs liable to the objections which were there made, and to breathe a manly ſenſe of piety and devotion.

ART.

ART. 42. *A Sermon, preached at the Pariſh Church of St. Mary in Beverley, on Wedneſday, March* 12, 1800, *being the Day appointed for a General Faſt. By the Rev. Robert Rigby, Vicar.* 8vo. 15 pp. 1s. Turner, Beverley; Scatchard, London. 1800.

Good and uſeful exhortation, from Joel ii, 13, with much plainneſs of ſtyle and argument.

ART. 43. *An Argument concerning the Chriſtian Religion, drawn from the Character of the Founders.* 8vo. 2s. Robinſons. 1800.

This is the tranſlation from the French of M. Verret, of Geneva. The arguments in favour of Chriſtianity are not indeed novel; but they are advanced with great force, perſpicuity, and preciſion. The concluſion of the author will be admitted, not only by every true believer, but by every man who feels the force of logical diſcuſſion. He who diſbelieves in Chriſt, muſt admit paradoxes contrary to every thing we know of man and of his nature, and contrary to all the examples with which we are furniſhed from hiſtory.

LAW.

ART. 44. *A Practical Treatiſe upon the Law of Annuities: wherein the different Securities for Annuities, and the Remedies for the Recovery thereof are fully exemplified. Together with the Determinations of the Courts on the Conſtruction of the Annuity Act. To which is added, a large Collection of Precedents, drawn and accurately ſettled in the Courſe of Practice, and adapted to every Species of Property that can be made an effectual Security for an Annuity; with Memorials thereof, whereby the ſame may be prepared with Eaſe, Preciſion, and Diſpatch. By Robert Withy, of Craven-Street, Solicitor.* 8vo. 526 pp. 10s. 6d. Butterworth. 1801.

Mr. Withy's view in publiſhing this book is, as he ſays, "to increaſe the preſent depreciated value of annuities, and remove that odium which has hitherto attended ſuch tranſactions." P. 104. It is not a little doubtful, whether any learned labour could accompliſh the Herculean taſk propoſed by the author, or whether it would not work a miſchief if it were attained. The mode of borrowing money upon annuities, ſtrictly ſo called (that is) where the ſecurity is merely perſonal, is nothing but a ſucceſsful device to evade the ſtatutes of uſury. Upon the principle, therefore, that the latter are politically wiſe, it might have been better to have prohibited the former altogether, unleſs granted according to a preſcribed table of value, rather than attempt to ſhackle them by technical and unavailing regulations. The melancholy experience of Courts of Juſtice ſhows, that ſome of the faireſt tranſactions of this ſort have been overſet, and the widow and the aged ſtripped of their only ſupport, from being entangled in theſe ſtatutory proviſions; while the uſurer, againſt whoſe contrivances they were intended to guard, eludes its operation, but doubles his premium, under the pretext of guarding againſt the riſk of a defective ſecurity, which

he

he takes care to prevent, and of which no honeſt man would (ſo far as he was perſonally concerned) take advantage of, if it did exiſt.

Conſidering Mr. W.'s work as a treatiſe on the law of annuities, as eſtabliſhed by 17 Geo. III. it is not ill done, and ſhows that he is well qualified, at leaſt ſo far as an intimate knowledge of the ſubject can render him ſo, for the managing this ſort of tranſactions. We ſuſpect this to be the chief deſign of his publiſhing, and that we have paid him the moſt ſubſtantial compliment in our power, when we have acknowledged his capacity for this ſort of agency. The book itſelf does not ſuperſede the uſe of Mr. Hunt's more ſcientific treatiſe; and it is become almoſt neceſſary, in charity to the legal profeſſion, to diſcourage the growing practice of multiplying books upon the ſame ſubject, when nothing new is added in point of matter or arrangement. The precedents, however, which occupy the greater part of the volume, ſeem well choſen and correctly drawn.

ART. 45. *A Summary of the Law of Set-Off: with an Appendix of Caſes argued and determined in the Courts of Law and Equity upon that Subject. By Baſil Montagu, of Gray's Inn, Eſq. Barriſter at Law.* 127 pp. 6s. Mawman, and Butterworth. 1801.

Mr. Montagu collects and combines, in the body of the work, the ſeveral points and diſtinctions which are to be found on this particular branch of the law, and gives, in the ſhape of notes, an abridgment of the various caſes in which the poſitions that he lays down have been eſtabliſhed or recognized. His ſubject is but of recent origin, and of courſe his remarks could not be either deep or extenſive. Whatever it did admit of, Mr. M. has performed with accuracy and diligence. He has paid particular attention to his arrangement, which is well done, but rather too oſtentatiouſly diſplayed. Indeed we wiſh to ſuggeſt to him on this head, that he would have made his ſubject more eaſily comprehended, if he had poſtponed the conſideration of his diviſion, entitled, "Set-off at Common Law," until he had treated of that which he entitles "Set-off by Statute." The former has evidently grown out of the two Acts of Parliament which created the latter. No caſe is to be found on the books reſpecting it, until ſome time after they had paſſed, and it is no more than an equitable application by courts of law, of the principle eſtabliſhed by ſtatute to matters peculiarly within their diſcretion, ſuch as the ſetting off reciprocal judgments and coſts againſt each other. To profeſſional men, however, for whoſe uſe this ſummary is principally deſigned, this ſlight defect will not detract from its utility. The ſeveral reported caſes determined upon this ſubject, are brought together in the ſhape of an Appendix to the work itſelf. As they had all been principally abridged with ſufficient accuracy in the notes, to inſert them a ſecond time is at beſt a piece of uſeleſs tautology. Mr. M. might have taken his choice, either to inſert his own abridgment, or the caſe itſelf, as it appears in full in the books; but to encumber his book with both, ſerves only to ſwell the ſize, and thereby enhance the price of the publication, without giving any thing of real value to the purchaſer.

POLITICS.

POLITICS.

ART. 46. *A View of a Courſe of Lectures, to be commenced on Monday, May* 11, 1801; *on the State of Society, at the Opening of the Nineteenth Century; containing Inquiries into the Conſtitutions, Laws, and Manners of the Principal States of Europe. By Henry Redhead Yorke, of the Inner Temple, Student at Law.* 8vo. 45 pp. 1s. Clement. 1801.

With what ſucceſs the Lectures here referred to have commenced, and how far they have proceeded, we have not yet been informed. But the ſubject which Mr. Yorke has undertaken to illuſtrate, is unqueſtionably of high importance; and, from the peruſal of this introductory treatiſe, we are induced to form ſanguine hopes of the ability and judgment with which all the topics it embraces will be diſcuſſed.

The author begins with a very candid admiſſion that, although we have "an honeſt prepoſſeſſion in favour of our own national inſtitutions, we ſhould not be unmindful that, under forms of polity materially different from our own, the ſeveral communities of Europe have enjoyed a degree of relative happineſs, proportioned to their education, their habits, and their moral condition."—"The common object," he adds, "of every European government, and indeed of all government, is the PUBLIC GOOD; but the comprehenſive views which are exerted in its attainment, and the *mode* in which it is to be exerciſed, when attained, depend on a variety of circumſtances totally diſtinct from any notions of metaphyſical perfection." He purſues this train of reaſoning further, and argues ſtrongly againſt "unſettling the opinions of any people, and expoſing their happineſs to the ſport of chance." Yet by this reaſoning, he very properly adds, it is not meant to "weaken the partiality we bear, and the preference we juſtly give, to our own over the polity of every other nation of the habitable globe." We augur well of a work, the author of which ſets out upon principles ſo rational and juſt.

Mr. Yorke proceeds to anſwer the queſtion, which may be put by an objector, "how, if public good be the object of all government, are we to reconcile to it thoſe undiſguiſed violations of juſtice, and thoſe wanton acts of cruelty which are often perpetrated on the continent of Europe?" The above queſtion is obviated in the moſt ſatisfactory manner; and this part of the Introduction (though not expreſsly directly to that object) affords an admirable reply to thoſe who have alledged inſtances of miſconduct in regular governments, in order to palliate the atrocities of revolutionary France.

The next object of Mr. Yorke is, to ſhow that the new century opens with events of ſuch extraordinary magnitude, as to require that kind of previous knowledge which he propoſes to communicate; in order that we may be "fortified and prepared againſt the conſequences which are likely to ariſe from them." Here he gives a juſt deſcription of modern metaphyſical politicians, and points out the chief error of their ſyſtems. In remarking on the changes that have taken place in the ideas of mankind, he moſt forcibly paints "the feature ſo prominently

minently diſguſting in the hiſtory of modern Europe, that mockery of all public law, which by one ſtroke of the pen transfers whole nations, without their conſent, to foreign maſters, partitions the faireſt portion of civilized ſociety to a few ambitious dynaſties, diſſolves the reciprocal bond of protection and allegiance by which a government and people are held together, ſcatters widely the ſeeds of contention and unceaſing revolt, and eſtabliſhes the plea of military government; which being rendered permanent, genius droops and withers, the beſt forms of ſocial order moulder to decay, and peace, juſtice, and freedom, are baniſhed from the earth."

"This conſideration," he adds, "is of itſelf ſufficiently powerful to juſtify his inquiries," conſidering it as "an amuſing as well as inſtructive leſſon, to review from an eminence the lot of thoſe nations before they are extinguiſhed from the page of independence, and to contemplate thoſe laws, governments, and manners, which once raiſed them to a proud equality in the ſcale of European communities, and which have ſince proved too feeble to reſiſt the inroads of corruption, the ſhocks of adverſity, and the violence of uſurpation." After thus unfolding the nature of the objects on which he would fix the public attention, the author next explains the manner in which he means to proceed; which is, firſt, "to preſent an outline of the progreſs of ſociety and government, from the earlieſt ages to the period under conſideration" (on which topic he dilates very ably) then "to deſcribe the genius of modern policy, to mark its progreſſions, and to contraſt it with the ſpirit of thoſe nations which exiſt only in the page of hiſtory" (in this part he propoſes to explain the nature and application of the feudal ſyſtem) and, laſtly, to analyze the properties and effects of laws and government, by conſidering *Man as he is*, without indulging "any ſpeculative topics, and abſtract reaſoning." On this laſt branch of his Lectures he alſo expatiates with much ingenuity and force, and lays ſuch a ground-work for his reaſonings, that we have the greateſt hopes of finding the ſuperſtructure raiſed upon them at once beautiful and ſolid. He concludes, with ſtating his motives for the preſent undertaking, alluding, without aſperity, to the prepoſſeſſions entertained againſt him on account of his former political conduct, and citing, with full approbation, the ſtriking panegyric delivered by one of our ableſt crown lawyers (as Mr. Yorke juſtly terms Mr. Serjeant Hawkins) on the laws and conſtitution of this kingdom.

We have already ſpoken with approbation of a * political treatiſe by this author, and ſhall ſoon have occaſion to examine a more elaborate work which he has lately publiſhed, on the important ſubject of education. Whatever objections we may hereafter ſtate to ſome of his opinions upon *that* topic, we do not heſitate to declare of the tract before us, that it gives ſuch a view of his propoſed (or rather commenced) political Lectures, as induces us to believe his fellow ſtudents will derive from them much rational amuſement, and ſolid inſtruction.

---

* A Letter to the Reformers. See Brit. Crit. vol. ii, p. 554.

ART. 47. *A Letter to his Grace the Duke of Portland on the Subject of Catholic Emancipation in Ireland. By a Gentleman who has reſided in that Country for a conſiderable Time.* 8vo. 22 pp. 1s. Stewart. 1801.

This writer, who ſigns himſelf *Bull Dog*, ſtates that he was an eye-witneſs of the conduct of the Iriſh Catholics during the late rebellion, and objects ſtrongly to their being inveſted with the ſame privileges as the Proteſtants, to their "enjoying the high offices of ſtate, being admitted into our Houſes of Parliament, or becoming counſellors to the King." His oppoſition to the meaſure is founded chiefly on his knowledge of their bigotry and hatred of the Proteſtants. He ſeems very zealous, and, we doubt not, is ſincere; but he ſhould not have uſed the term *catholic emancipation* (an expreſſion, adopted inſidiouſly by the advocates for the Catholics) without reprobating, or, at leaſt, qualifying it.

SCARCITY.

ART. 48. *Obſervations on the enormous high Price of Proviſions; ſhewing, among ſt other Articles, that the overgrown Opulence of the Huſbandman, or Farmer, tends to ſubvert the neceſſary Gradations of Society; is inimical to the Intereſts of Morality in General; and, if not ſalutarily corrected, will be the perpetual Bane and Miſery of the Country. By a Kentiſh Clergyman.* 8vo. 54 pp. Locket and Frampton, Dorcheſter; Collins, Saliſbury. 1801.

From writers apparently well-intentioned we differ with regret; and yet, as in the preſent caſe, we ſometimes differ very widely. To our underſtanding, "the unkind ſeaſons, and the (general) deficiency of crops," *did* appear very clear, and not at all problematical. It appears to us almoſt equally clear, that "a *maximum* of four pounds per quarter for wheat," or any maximum whatever, would be a meaſure full of difficulties in execution, and moſt pernicious, if executed. The *ſelling by ſample* is declaimed againſt in a way that brings little conviction to our minds. The propoſed *penalty for withholding corn*, proportioned to the length of time withheld, and to the quantity hoarded up, would, probably within three months, convert ſcarcity into famine. Doubtleſs, many *gentlemen-farmers* may be ſeen as abſurd as they are deſcribed to be, generally, at pp. 41, &c. but *any* uneducated and vain man, who ſuddenly becomes rich, will be equally abſurd; and perhaps for one ſuch character among farmers, twenty might, in theſe days, be found among merchants. But it is not either farming or merchandiſe, that makes ſuch characters; they are produced by the ſtrong operation of great proſperity upon weak or vulgar minds. The ſuppoſition that opulent farmers muſt of neceſſity be coxcombs, is juſt as ſenſible, as the ſuppoſition of a certain facetious ſenator, that farming clergymen are of courſe *Trullibers*. Theſe are errors, in viſion, of minds which have a very contracted ken.

ART.

ART. 49. *Two Sermons, on the Alarm of Scarcity, and on the proper Improvement of the late general Faſt; preached at the Chapel in Weſt-Gate, Wakefield. By Thomas Johnſtone.* 8vo. 49 pp. Johnſon. 1801.

Two very feeble declamations; tending to make us at leaſt as much diſſatisfied with our political condition and our rulers, as with our own religious and moral ſtate, pp. 42, 43.

ART. 50. *Practical Œconomy; or, a Propoſal for enabling the Poor to provide for themſelves: with Remarks on the Eſtabliſhment of Soup-Houſes; and an Inveſtigation of the real Cauſe of the preſent extravagant Conſumption of fine Wheaten Bread by the People of this Country. By a Phyſician.* 8vo. 55 pp. 2s. Callow, &c. 1801.

The Propoſal, which is placed firſt in the title-page, as moſt captivating, is laſt in the book; where the order of the ſeveral ſubjects is, Soup-houſes—Tea—Cheap and healthy Food. On the firſt point, we find a much greater degree of captiouſneſs, than of candid argument. The ſecond point may be conceded to the author, that the conſumption of fine wheaten bread has been greatly increaſed by the habitual uſe of tea. We, ſome of us, know country work-houſes in which the poor have ſeriouſly complained that they were not allowed *tea-bread*. But by the author's general declamation againſt tea itſelf, we are not convinced. His ſtatement at p. 25, attributing the increaſe of palſy to tea, proves no ſuch thing. In 30 years (he ſays, p. 26) from 1717, palſy increaſed, within the Bills of Mortality, about two to one. But he had juſt before ſaid, that tea was not a general article of diet till after 1750. In the next fifteen years, it increaſes from 621 to 1021; but in the fifteen following, it ſtands at 1020. In 1792 it is 1062. But what do all theſe figures prove, without an accompanying table of the *population?* Nothing at all. If this could have been added, and ſpirituous liquors were admitted to take their ſhare of the blame, we doubt whether tea would not ſtand acquitted of palſy; at leaſt, it would not be convicted on this evidence. The laſt, and moſt important topic, is alſo the moſt ſatisfactory. "Enabling the poor to provide for themſelves," is indeed rather too large a promiſe. This is better ſtated in another place, "a mode of preparing food, ſo that no part of the nutriment contained in it ſhall be waſted, as at preſent; and by which the poſſibility, as well as the neceſſity of uſing adulterated grain is precluded." P. v. This is no other, than eating grain *boiled*, inſtead of baked. On this point, we find many uſeful ſuggeſtions; and for the ſake of this alone, two ſhillings will not be thrown away by the purchaſe of this book.

ART. 51. *A calm Inveſtigation of the Circumſtances that have led to the preſent Scarcity of Grain in Britain: ſuggeſting the Means of alleviating that Evil, and of preventing the Recurrence of ſuch a Calamity in future. By James Anderſon, LL. D. F. R. S. F. S. A. E. &c. Editor of Recreations in Agriculture, &c.* 8vo. 94 pp. 2s. 6d. Cumming. 1801.

This is perhaps the laſt article which the ſcarcity will preſent to our examination; and it is certainly not the leaſt important. Dr. A. goes

deeply into the queſtion, concerning the expediency and neceſſity of a well-regulated bounty on the exportation, and a duty on the importation of corn; and he maintains theſe two points againſt Adam Smith and his diſciples, not only by ſtrong arguments, but by an appeal to actual experience; ſhowing, that "the alarming change in the ſtate of this country, which has been taken notice of by ſo many writers of late, viz. that of having become a great importing country, in order to ſupply the wants of our own people, inſtead of a great exporting country as it was fifty years ago, is to be entirely attributed to the changes that have taken place in our corn-laws." P. 30.

A very comfortable chapter ſucceeds to this, "On the practicability of raiſing corn in Britain ſufficient to ſupport a much greater degree of population than its preſent amount." Although the ſame prolixity and garrulity pervade this tract, which have lately rendered agricultural books a ſort of literary nuiſance; yet we muſt atteſt that Dr. A. has, in this inſtance, been garrulous to a good purpoſe; and has placed before the public facts and obſervations, very deſerving the attention of thoſe who legiſlate, as well as of thoſe who ſpeculate, *pro bono publico*, in the buſineſs of feeding our countrymen.

MISCELLANIES.

ART. 52. *The Weſtern Mail: being a Selection of Letters made from the Bag taken from the Weſtern Mail, when it was robbed by George ———, in 17**. Now firſt publiſhed.* 8vo. 282 pp. 4s. Mawman. 1801.

The plan and idea of this publication, though rather uncommon, are not new; ſomething of the ſame kind had appeared both in France and in this country. The French book, we think, was called *La Poſte Devaliſée*. The title of the former Engliſh work was *the Poſt-Boy robbed of his Mail*; and it was, like this, a collection of ſuppoſed letters, from perſons of different ranks and characters. The epiſtles in this collection are of various kinds, and have various degrees of merit. Of thoſe which have a ſerious caſt, the Letter from an Aunt to her Niece, *on Marriage* (p. 64) and the concluding Letter, *on Adultery*, ſtruck us the moſt. But we were highly amuſed with the truly characteriſtic, yet inſtructive, Letter of the Servant-Girl to her Parents (p. 178) and ſcarcely ever remember to have met with more ſimplicity, and, we fear, juſtneſs of deſcription, than in that Letter. Upon the whole, the collection forms an ingenious and inſtructive work, and does credit to the author's knowledge of men and manners, as well as his ability to diſplay and impart it. We would give a ſpecimen of the performance, but that theſe Letters which are beſt written are too long for inſertion.

ART. 53. *A Parochial Plan for ameliorating the Condition of the Labouring Poor.* 8vo. 40 pp. 1s. 6d. Debrett. 1800.

The cauſes of that depravity, into which many of the labouring claſſes have ſunk, are ſtated to be "a want of attention to civilization; the

he not making a *public* diſtinction between the good and the bad; and ſuffering the crimes of the latter to go unpuniſhed." P. 4. The plan, mentioned in the title-page, conſiſts principally in making a public diſtinction between the good and the bad, by rewards and honours conferred upon the meritorious poor, at general meetings of the inhabitants of each pariſh; and by puniſhing, according to law, the idle and vicious. That very good effects would flow from the adoption and ſteady execution of ſuch a plan in any pariſh, is evident to us; and if this tract had been much leſs declamatory than it is, and in ſome particulars leſs objectionable, we ſhould have recommended it, without reſerve, to the attention of the public.

ART. 54. *Thoughts on Poor-Houſes, with a View to their general Reform, particularly that of Saliſbury, comparing it with the more improved Ones of Shrewſbury, Iſles of Wight, Hull, Boldre, &c. And Deductions drawn, uſeful to other Poor-Houſes. To which is added, an Account of the Population of Saliſbury, with Obſervations thereon. By Henry Wanſey, F. A. S.* 8vo. 48 pp. 1s. 6d. Cadell and Davies. 1801.

That poor-houſes require much reformation ſome of us can ſtrongly atteſt, from diligent enquiry, attentive obſervation, and an experience not very confined, during many years. By reformation, we mean a removal of manifeſt abuſes. The original purpoſe of theſe houſes (like that of the poor-laws in general) is excellent. But it is moſt lamentably perverted, merely by the negligence and ſupineneſs of thoſe perſons whom ſelf-intereſt might impel, if benevolence could not lead them, to pay ſome attention to the condition of their poor neighbours. For we think it highly probable that by much attention, united with common judgment, the poor-rates throughout the kingdom might be diminiſhed one third, to the far greater comfort of the poor themſelves. In the great town of Hull even more than this has been accompliſhed; as appears from a reſpectable tract reviewed by us, volume xvii. p. 663.

The chief deſign of Mr. Wanſey in theſe Thoughts is, by ſtating the expences of the poor of Saliſbury, to contraſt the management of them with that in other places; and ſo furniſh hints for a better plan.

"In the year 1787, the poor-rates there amounted to 2126l. and in 1800 to 7249l. though the population of the place remains nearly the ſame, which is a point never to be overlooked in eſtimating the increaſe of poor-rates. The effect of certain regulations, made under an act of Parliament obtained in 1796, in the Iſle of Wight, has been a lowering of the expences from 4s. 3d. per head per week, to 1s. 10d. and 2s.—at Shrewſbury the poor-rates have been lowered one third;—at Hull to about half;—at Boldre and Dublin about one third. Are not theſe examples ſufficient to rouſe and animate the charge-bearers, not in Saliſbury alone, but in all other pariſhes within the kingdom?"

ART. 55. *Converſations and amuſing Tales, offered to the Youth of Great Britain.* 4to. 385 pp. 15s. Hatchard. 1799.

The ſize and price of this volume are wholly unſuitable to the uſe for which it is deſigned. Childrens' books ſhould be cheap and portable.

ble. Neither are the contents ſo ingenious and elegant, as to palliate this impropriety. They conſiſt of Converſations between an Aunt and her Nephews and Nieces, who are all repreſented as children; in which the good lady gives the young people much well-intended, though rather trite, advice, interſperſed with ſome attempts to exerciſe their minds in definitions, and to inform them of the leading facts of hiſtory. Theſe are the moſt valuable parts of the work. The Tales, which are frequently introduced, do not appear to us well conceived or *amuſing*; and the Verſes, which are chiefly tranſlations of German Fables, are, in general, execrable. Upon the whole, however, this publication, though inferior to many of the ſame kind, cannot be deemed uninſtructive. The reſpectable Liſt of Subſcribers at the end, accounts for the form and price of the book; which, probably, will prevent its having a more extenſive circulation.

ART. 56. *Literary Miſcellanies, including a Diſſertation on Anecdotes, A New Edition, enlarged. By J. D'Iſraeli.* 12mo. 4s. Murray. 1801.

We gave an account of the firſt edition of theſe Miſcellanies in our eighth volume, p. 159. It is now republiſhed in a leſs elegant form, but with conſiderable alterations and additions. The commendation which we then gave, although perhaps it may not ſatisfy the author, we think ourſelves juſtified in repeating. We recommend the peruſal of the volume, which has given us much amuſement, to the attention of all who are ſatisfied with miſcellaneous reading; with that kind of reading, where there is no neceſſity for previous ſtudy or for ſevere thinking in its progreſs.

ART. 57. *The Bakhtyar Nameh; or, Story of Prince Bakhtyar, and the Ten Viziers. A Series of Perſian Tales, from a Manuſcript in the Collection of Sir William Ouſeley.* 8vo. 14s. Debrett. 1801.

To thoſe who are fond of the Arabian Nights' Entertainments, and Oriental Tales, this will be an acceptable preſent. It is really a very entertaining Story, or rather collection of Stories. We do not ſee the uſe of ſubjoining the Perſic at the end, as they who can read the original cannot require the tranſlation, and to thoſe who can only read the tranſlation the original can be of no uſe. This ſwells the book to the enormous price of fourteen ſhillings. If it had been publiſhed in a neat duodecimo volume, there would be no doubt of its meeting with extenſive circulation.

ART. 58. *A Letter, addreſſed to John Whitemore, Eſq. Member of the Committee of the Houſe of Commons, on the Coal Trade. Pointing out the Impolicy of the propoſed Meaſure of obtaining a ſupply of Coal from the manufacturing Diſtricts of the Metropolis; the Cauſes of the high Price of Coal, and the Means of an immediate and continued Reduction of Price. By Henry Grey Macnab, M. D.* 4to. 52 pp. Griffiths. 1801.

Dr. M. objects to the propoſed meaſure of allowing inland coals to be brought to the London market, by canal-conveyance *duty-free*, on the

the *circumſtances of the caſe*, and not on the meaſure as an abſtract principle of political economy (p. 3). He maintains, "that ſhould large ſupplies of inland coal be drawn from the preſent channels, a moſt ſerious blow will thereby be given to all manufactures in the vicinity of the mines from which the ſupply will be obtained; that the total deſtruction of the greater part of the mines of inferior coal at Newcaſtle-upon-Tyne will follow; that the ſuperior collieries will ultimately monopolize the trade; that the overburthened inhabitants of the metropolis will be loaded, as has been regularly, and almoſt unexceptionably the caſe, with the extra charges ariſing from the various ſtruggles in the trade, and frequently expoſed to the hardſhips and impoſitions ariſing from a ſcarcity of fuel; and, that the meaſure will have a tendency to throw two of the moſt turbulent and ungovernable claſſes of men in Great Britain into confuſion, namely, the miners and labouring manufacturers in Staffordſhire, Shropſhire, and Warwickſhire, and thoſe alſo employed in the mines on the bank of the rivers Tyne and Wear; are the conſequences which I am ſorry to be of opinion, will follow the meaſure of permitting large quantities of coals to be brought to London duty free." P. 4. Dr. M. then ſhows the neceſſity of keeping the mining intereſt apart from that of the carrying trade; reprobates the practice of mixing the inferior with the ſuperior coal, and that of *ſcreening* coal, and maintains, "that a want of a ſufficient demand for coals at market, has been invariably the cauſe of all the embarraſſments and frauds which have been ſo frequently complained of, as exiſting in the coal trade." P. 12. "The conſequence was, that the expediency of a general agreement to vend a proportional quantity of coal in a given time from each colliery, was univerſally aſſented to. Hence the foundation of what is commonly called a contract, or combination, in the coal trade." P. 13. The cauſes of the high price of coal are ſtated to be, 1ſt, the *high duties*—in the room of which an additional income-tax is propoſed (p. 20). After much digreſſion, we come, at p. 48, to the remaining cauſes; namely, "the continuation of northerly winds, during laſt year; the ſeverity of laſt winter; the large proportion of the ſhipping of the coal trade, which were employed by government in the expedition againſt Holland, during the ſeaſon of the year in which the winter ſtock of coal is generally laid in; the war price of the wages of ſeamen; the various petty mal-practices in the trade, which were increaſed in their conſequences by a threatened ſcarcity; the riſe of the price of labour, of the neceſſaries of life, and of the materials uſed in mining; are cauſes which have more or leſs produced the preſent high price of coals." The third, and the pleaſanteſt topic, mentioned in the title-page, "the means of an immediate and continued reduction of price," is either forgotten by the author, or perhaps poſtponed only; for another Letter is promiſed on the ſubject. Leaving to perſons, more converſant than ourſelves in the myſteries of the coal trade, a poſitive judgment upon the merits of this tract, we ſhall only ſay, that Dr. M. is by no means a contemptible advocate in behalf of the coal owners in the North.

ART.

ART. 59. *A Letter to the Rev. T. Bere, Rector of Butcombe. By the Rev. J. Boak, Rector of Brockley.* 8vo. 1s. Hatchard. 1801.

It is very painful to us to have to notice controverſies between gentlemen, clergymen and neighbours. We muſt, however, in juſtice to Mr. Boak obſerve, that he tells his tale very temperately, that he fairly makes out his deductions from his premiſes, and that he proves, beyond the poſſibility of doubt, that Margaret Thorn, on whoſe evidence ſo much ſtreſs was laid by Mr. Bere, in his diſpute with Mrs. H. More's ſchoolmaſter, is not entitled to the greateſt degree of credit.

ART. 60. *A Statement of Facts relative to Mrs. H. More's Schools, occaſioned by ſome late Miſrepreſentations.* 12mo. 1s. Hatchard. 1801.

As this controverſy appears to have excited a conſiderable degree of the public attention, we ſhall give this ſmall pamphlet more attention than it may at firſt ſight ſeem to deſerve.

With reſpect to ourſelves, it certainly is of ſome importance, for it exhibits a complete juſtification of every thing which we aſſerted in our Review for April laſt, concerning Mrs. More's ſchools. We then obſerved, that theſe ſchools were placed under the direction and controul of the reſident and officiating clergyman. We ſcrupled not to ſay, that nothing was taught, and that no regulation was made, without his expreſs approbation. We ſaid that the ſchools were guarded, with extreme vigilance, againſt the intruſion of fanaticiſm; and that where they have continued for any length of time, the Methodiſts have generally loſt their influence, ſometimes have quitted the place; and, finally, that theſe ſchools have always augmented the congregations in the pariſh churches, as well as the number of communicants; the beſt of all proofs of their efficacy, where they have been permanently eſtabliſhed.

Nevertheleſs, in oppoſition to all this, the public have been told in a Letter, printed without the ſignature of name or place, that, in all theſe deliberate aſſertions, we have been guilty of wilful miſrepreſentation. Theſe aſſertions have, however, been confirmed, not only by *one*, and we were challenged to produce even *one* evidence, but by NINE reſident clergymen, who voluntarily, and without application, have ſigned their names and places of abode. Can there, we would aſk, be any poſſibility of evading the concurring and poſitive teſtimony of ſo many clergymen of character and credit?

Even Mr. Bere acknowledges one of theſe clergymen to be a moſt reſpectable character, and ſpeaks of him in terms of no common regard.

Independent of the confirmation of our own aſſertions, this publication repreſents many particulars highly creditable to Mrs. More's inſtitution of charitable ſchools. It ſtates, that their beneficial operation is viſible in the gradual diminution of vice and irreligion, in the progreſs of induſtry, in the improvement of morality and genuine piety; and, what is of more conſequence to the immediate object in diſpute, that nothing is done in theſe ſchools, but in ſtrict conformity to the doctrine and diſcipline of the church of England. Mr. Drewitt ſolemnly

lemnly affirms that, in the pariſh of Cheddar, the congregation has, by the means of Mrs. More's ſchools, increaſed from 50 to 700, and the number of communicants from 15 to 120. In this place, perhaps, it may be proper for us to obſerve, that the charge of Methodiſm is often much too haſtily and inaccurately made. If an individual ſhows any thing like zeal in the cauſe of piety and religion, any more than ordinary regard for the purity of morals, any ardour to check the profligacy and reſtrain the diſſipation of the age, ſuch a one is immediately denominated a Methodiſt. Whereas the true tenets of real Methodiſm are of a different kind. Sudden and irreſiſtible impulſes of the holy ſpirit; a peculiar kind of grace, which makes a man holy and devout whether he will or not; the rankeſt Predeſtinarianiſm; ſalvation by faith without good works; and, above all, a rooted and ſyſtematic abhorrence of the church of England. If Mrs. H. More's writings and conduct are to be tried by this teſt, the imputation of Methodiſm againſt her is abſurd and prepoſterous. We may ſafely defy thoſe, who are moſt hoſtile, to ſubſtantiate any of the above-recited diſtinctions of Methodiſm againſt her character and writings. Upon the ſubject of Mr. Bere, and the pamphlets which have appeared on that diſagreeable occaſion, we have received various letters, entitled to greater or leſs reſpect; but to this little pamphlet we may ſafely appeal, in juſtification of all that we have ſaid. This tract is well worthy the peruſal of thoſe who wiſh to know the real merits of the controverſy.

It is what it profeſſes to be—a plain, ſimple, conciſe ſtatement of facts, written with remarkable coolneſs of temper; and forming a ſtriking contrait to the intemperate and acrimonious language of the pamphlets publiſhed on the other ſide of the queſtion.

ART. 61. *Abrégé de la Bibliothéque Portative des Ecrivains François, ou Choix des Meilleurs morceaux extraits de leurs ouvrages. En Proſe et en Vers. Par M. Moyſant, Profeſſeur émérite de Rhetorique, &c. Et Londres, chez A. Dulau et Co. Soho Square, et chez l'Auteur, No. 3, Little Vine-Street, Piccadilly.* Square 8vo. 363 pp. 5s. 1801.

Mr. Moyſant is very eminently diſtinguiſhed for his ſuperior attainments in all the delicacies of French literature, as well as for his general taſte and learning. The public, we are happy to find, has confirmed the deciſion of the Britiſh Critic upon the work, of which this is an elegant abridgment, particularly intended for the uſe of ſchools. The author ſeems to have ſelected, with very judicious ſkill, thoſe pieces moſt adapted for the information of youth, and moſt likely to animate their diligence, and improve their morals. In his orthography and accents, he has followed the laſt edition of the Dictionary of the French Academy.

ART. 62. *Memoirs of the late Mrs. Robinſon, written by herſelf; with ſome Poſthumous Pieces. In Four Volumes.* 12mo. 1l. Philips. 1801.

We treated the performances of this well known female, when alive, with a certain complacency inſpired by her misfortunes, and juſtified by

by the degree of talents ſhe poſſeſſed. Theſe Memoirs have nothing to do with the one, and exhibit no proof of the other. The editor pretends they were publiſhed from motives of filial piety; in our opinion, the greater proof of filial piety would have been to have ſuppreſſed theſe volumes altogether. The Memoirs of the lady tell very little, and ceaſe at the moment they begin to excite curioſity. They extend only to two volumes; the remaining two are occupied by ſome Eſſays, &c. written for ſome public paper, and ſome Poems, addreſſed principally to the authoreſs when in the bloom of youth and beauty. One of theſe is exquiſitely ridiculous; it recites, wonderful to tell, a pithy dialogue between, what doſt think, gentle reader? why nothing leſs than between Mount Skiddaw and Poet Coleridge. The unhappy Mount cries, and ſobs, and laments, that Mrs. Robinſon never went to ſee his Highneſs, then, again, Poet Coleridge cries, becauſe Mrs. Robinſon is not preſent to hear the Mountain *bring forth* theſe ſublime things. The whole is little better than a catch-penny.

FOREIGN CATALOGUE.

FRANCE.

ART. 63. *Entretiens ſur la pluralité des mondes; par* Fontenelle, *avec des notes, par* Jérôme de Lalande, *ancien directeur de l'Obſervatoire.* Paris, 1800. Pr. 1 fr. 50 cent.

"I have never met with a woman," ſays the author, "who has entered into any converſation with me concerning aſtronomy, that had not read the *Mondes* of *Fontenelle*. Since therefore this book is ſo generally known, it will, in all probability, ſtill continue to be ſo. I conceived therefore that it might not be unuſeful to point out its defects, and to add thoſe modifications, without which it would be calculated to miſlead its readers with reſpect to the *vortices*, &c. and to give ſome account, not only of later diſcoveries, but likewiſe of what other authors had written, before *Fontenelle*, on the plurality of worlds. But I have not touched the text, regarding the author in the light of an ancient claſſic, reſpectable even in his errors."

This book has been very often reprinted. The beautiful edition of the *Oeuvres de* Fontenelle, in fol. publiſhed at the Hague, in 1728, with cuts, by *Bernard Picard*; the ſtill more beautiful edition of the *Mondes* only, given by the younger *Didot*, in 1797, likewiſe in fol. are unqueſtionably chef d'œuvres of typography; but they contain the text only.

Mr.

Mr. *de Lalande* preſents us alſo with a life of *Fontenelle*. In 1699, he began his *Hiſtoire de l'Académie des Sciences*, which he continued for forty-two years, to 1740 inclusively, with the greateſt ſucceſs.

To the whole is added, an account of the authors who have maintained the ſyſtem of the plurality of worlds, the objections, and anſwers, in ſuch a way as might be expected from Mr. *L.*

Magas. Encyclopéd.

ART. 64. *L'Aſtronomie poème en trois chants; par le C.* Gudin, *membre du lycée de l'Yonne, aſſocié de l'Inſtitut national et de l'Athanée de Lyon.* Auxerre et Paris, An. 9.

This poem, by Mr. *Gudin*, though it conſiſts of 609 verſes only, is perhaps the moſt complete that has hitherto been produced on the ſubject of aſtronomy, inaſmuch as it comprehends the hiſtory of this ſcience, from the time of the Chaldeans to our own days, and the ſtate of the heavens, ſuch as it is in reality. It contains many fine verſes, which may be learnt by heart, for the inſtruction of young perſons; with notes, reviſed by a profeſſional aſtronomer, though indeed the author's own intimate knowledge of the ſcience rendered this precaution unneceſſary.

Even phænomena which are leſs generally known, have not eſcaped the ſagacity of Mr. *G.* He thus, for inſtance, deſcribes what is by Mr. *de Lalande* called the *déplacement* of the ſun.

" Cet aſtre, me dit-il, ne garde point ſa place,
Et tournant ſur lui-même, il nage dans l'eſpace;
Changeant de lieu ſans ceſſe, il entraine avec lui
Ces orbes dont il eſt et le maître et l'appui:
Ces globes aſſervis aux lois qu'il a preſcrites,
Gardent, en le ſuivant, leurs rangs et leurs orbites."

Ibid.

ART. 65. *Voyage dans le Jura, par le C.* Lequinio. 2 voll. in 8vo. Paris.

We cannot, to uſe his own words, reproach Mr. *L.* with having merely *arpenté les chemins*, without making the neceſſary obſervations; that with him the *art de voyager* is only *celui de ſemer ſon argent dans les hôtelleries;* or that he has *ſimplement couru du pays.* He traverſes the mountains and the valleys, the woods and the fountains, in order to exhibit in his work *une multitude de vues phyſiques, de perſpectives naturelles, repréſentées dans une optique litéraire.* The firſt part contains all the optical points by which the author was fixed, and of which he traces *les délinéamens avec exactitude; elle eſt purement recitative; elle n'eſt point hériſſée de régles et de minutieux procédés, qui ne ſont rien pour le plus grand nombre des hommes; ſes couleurs ſont étendues avec vérité, ſans ternir les tableaux.* The ſecond part is entirely conſecrated to details of the arts, to agricultural practice, and to whatever *porte un cachet plus certain d'utilité publique.*

Placed ſucceſſively in different ſtations of the Jura, Mr. *L.* does not paſs unnoticed any *ſite inſpirant et doux*, any *ruine romantique et ſolemnelle*, any *ruiſſeau limpide et argenté;* the roughneſs of the mountains, the

the nakedneſs of nature, the gloom of the deſerts, are embelliſhed by his brilliant imagination; and the traveller very properly obſerves, that *le génie brave les règles, et s'élève à ces conceptions ſublimes qui roulent dans la ſphère de l'imagination, avec l'éclat et la rapidité des aſtres.* He himſelf affords a proof of it in the details which are found in his work. The thirty-ſix days employed by Mr. *L.* in his excurſion through the Jura, form not merely the chapters of a journey; they are ſo many cantos of an epic poem, preſenting deſcriptions, inſpirations, epiſodes, &c. in ſhort, ſomewhat of every thing. In the midſt of theſe poetical embelliſhments, however, the author ſhows himſelf to poſſeſs no common knowledge of other more important matters, as Natural Hiſtory, Botany, Mineralogy, Mechanics; and we muſt own that we are indebted to him for much uſeful information: though we ſhould certainly not recommend it to future writers of Travels to adopt the manner of Mr. *Lequinio.* *Ibid.*

ITALY.

ART. 66. *De origine et uſu obeliſcorum, ad Pium VI. P. M. auctori* Georgio Zoega, *Dano.* Romæ, 1797; 1 vol. in fol. of 700 pp. with 10 vignettes, and 8 engravings.

This work, which was expected with the greateſt impatience by thoſe who were acquainted with its plan, and able to judge of the qualifications of the author for ſuch an undertaking, appeared only in the latter part of 1800. Thoſe who know the author from his former writings, ſuch as his *Deſcription of Roman Medals ſtruck in Egypt*, which was likewiſe publiſhed at Rome ſome years ago, may form ſome eſtimate of the importance of this work, and of the profound archæological erudition with which it is enriched.

GERMANY.

ART. 67. *Analecta Critica in Anthologiam Græcam cum Supplemento Epigrammatum maximam partem ineditorum. collegit* Imm. G. Huſchke. *Jenæ et Lipſiæ. Sumtibus Friderici Trommanni.* 8vo. 310 pp. 1800.

The author of this valuable production, Mr. *Huſchke*, whoſe talents for conjectural criticiſm have been rendered conſpicuous by his *Epiſtola critica in Propertium ad Laurentium van Santen.* Amſtelod. 1792. 8vo. gives here a new ſpecimen of his learning and ſagacity. Having acquired at Amſterdam the friendſhip of Mr. *Boſch*, the editor of the *Anthologia Planudea*, with the latin tranſlation of *H. Grotius*, and being admitted into the rich library of that ſcholar, he renewed his acquaintance with the Greek Anthology, and collected a great number of obſervations of different kinds. Having received, afterwards, a collection of Epigrams not yet publiſhed, extracted from the *Apographum Gothanum* of the Vatican MS. he reſolved to publiſh them, together with his obſervations on ſome other Epigrams in the Analecta of *Brunk.* His work, therefore, is compoſed of two different parts; the

first,

first, containing illustrations of a large number of obscure or corrupted passages in the Anthology; the other, the above-mentioned collection, with the remarks of the editor. We shall give a particular notice of each of them.

Mr. *Huschke* has destined the *first* chapter to the illustration of some circumstances in the life of *Sophocles*, beginning with an obscure Epigram of *Dioscorides* (Plan. L. III. 25, 41. Anal. Br. I. p. 500) on the monument of that famous tragic writer. According to the notice given by the biographer of *Sophocles*, his tomb was adorned with the statue of a *Siren* or a *swallow* (Σειῆνα οἱ δὲ χελιδόνα χαλκῆν). Mr. *H.* is justly surprised at that very singular composition of different things, which he believes to be owing to the error of a copyist, who wrote χελιδόνα for Κηληδόνα. On the occasion of this truly ingenious conjecture, the author treats of the Κηληδόνες, a species of musical deities, invented, as it seems, by *Pindar* (*Pausan.* Phoc. V. p. 810. *Eustath.* Od. M. p. 1709.) in imitation of the Sirens, and re-establishes their name in a passage also of *Lucian.* Nigrin. T. I. p. 41. ed. *Reiz.* where the vulgar reading is τοσαύτην τινα μου λόγων ἀμβροσίαν κατεσκέδασεν ὥστε καὶ τὰς Σειρῆνας ἐκείνας, εἴ τινες ἄρα ἐγένοντο, καὶ τὰς Ἀηδόνας καὶ τὸν Ὁμήρου λωτὸν ἀρχαῖον ἀποδεῖξαι. The obvious depravation of this passage has been indicated by *Moses Solanus*, who was not able, however, to find out the true reading, which, after the observation of the present critic, was κηληδόνας. We cannot but congratulate the author on this happy emendation, which would do honour to the sagacity of a *Bentley* or *Hemsterhuys*. From this digression, Mr. *H.* returns to the Epigram above-mentioned which speaks of a *holy virgin* (ἱερὴ παρθενίη, as the reading of the MS. is) placed on the tomb of *Sophocles*, with a tragic mask in her hand. Mr. *Huschke* is inclined to believe, that this virgin was a *Keledon*, standing there together with a statue of *Bacchus*, a conjecture which, though not destitute of probability, is not so satisfactory as that first mentioned. We pass over some other corrections, which it would be difficult to appreciate justly without entering in too great a detail; and confine ourselves, therefore, to the citation of such as may be valued at first sight. An emendation of this kind we meet with, p. 71, in the XX. Ep. of *Meleager* (Anal. T. I. p. 8.) where a lover is said to follow the object of his inclination: αὐτόματος δ' ἄκων ποσσὶ ταχὺς φέρομαι. This is the reading of the MS. The learned President *Buherius*, from whose MS. notes Mr. *Brunk* has quoted some observations, would write αὐτόματος δ' ἤκων—a very flat reading, too hastily approved by the editor of the Anthology. Mr. *Jacobs*, in his Commentary on the Analecta (T. I. P. I. p. 39) defends the reading of the MS. "Quidni," says he, "is, quem cupiditas impellit, meliore sui parte frustra reclamante et repugnante, sponte sua quidem, sed tamen invitus, ire dicatur?" Though this be the true sense of the author, there is something so hard in the oxymoron αὐτόματος ἄκων, that scarcely permits us to believe it the true reading; and we must, therefore, approve the easy conjecture of Mr. *H.* αὐτομάτοις δ' ἄκως ποσσὶ ταχὺς φέρομαι—which, besides, is confirmed by a passage of *Propertius*, L. II. 25, 19: *Ultro contemtus rogat et peccasse fatetur, Laesus et* INVITIS *ipse redit* PEDIBUS.

No

No leſs evident is another correction in the LXXII. Ep. of the ſame *Meleager* (Anal. T. I. p. 21.) where the poet, repoſing in the arms of his love, inveighs againſt a cock, that by his crying announced the dawning of the day. Mr. *Jacobs* has obſerved (T. I. P. I. p. 88) that the words ἆδε φίλα ἀειπτερυγα χάρις are corrupted, and propoſes an emendation, ἆδε φίλα ἀείπτερων χάρις ἦν—adding, fortaſſe tamen alii melius quid reperient. *That* better reading is found by the ſagacity of the preſent author, who reads, ἆδε φίλα ἀειπτῆρι χάρις. Hæccine di gratia, quam nutritori tuo refers? In the preceding verſe of the ſame Epigram, he reads, ὅτι μοι βραχὺ τοῦτ' ἴτι νυκτὸς Παῖδα φιλεῖν, *or* Παι. δοφιλεῖν, inſtead of καὶ τὸ φιλεῖν. In an Epigram of the Sidonian Antipater (Planud. IV. T. IX. 5. Anal. T. II. p. 18.) upon the deſtruction of the children of Niobe, the vulgar reading is, Τίπτε, γύναι, πρὸς Ὄλυμπον ἀναιδέα χεῖρα νέευκας. This ſingular, or rather nonſenſical expreſſion, is by no means vindicated by the examples produced in its favour in the Sylva crit. of Mr. *Wakefield*, T. IV. p. 64, and we cannot doubt that Mr. *H.* has juſtly corrected, χεῖρ' ἀνέτειχας. With no leſs elegance he corrects, in another Epigram of the ſame poet (Anal. T. II. p. 13) v. 5. ἴθεις' ἀνὴς inſtead of ἴδεις, where Mr. *Brunk* gives ἡμιάνας. The ſtory is of a prieſt of Cybele, who was a eunuch, ἴθεις, of *Suidam.* V. ἄρρην. Theſe few ſpecimens will ſufficiently prove the ſagacity and erudition of the author, whoſe emendations are all ſtamped with the impreſſion of true critical genius, and exquiſite taſte. We are not altogether ſo much ſatisfied with the manner in which he propoſes them. He begins ſometimes a diſquiſition, abandons it for ſome other object that attracts his attention, and returns to the firſt after long digreſſions. Hence reſults ſome diffuſedneſs and obſcurity, though in general the ſtyle of the author is clear, conciſe, and elegant.

The ſecond part of this work contains LXXVI. Epigrams, the greateſt part of which appear now for the firſt time. It is ſufficiently known that Mr. *Brunk*, not being provided with a complete copy of the Vatican MS. has omitted ſome valuable Epigrams of *Leonidas*, *Antiphilus*, *Crinagoras*, *Philippus*, *Dioſcorides*, *Antipater*, *Bianor*, and other famous epigrammatiſts, the publication of which will not be conſidered as an indifferent preſent made to the public. It is only to be complained, that ſome of them have been ſo ill-treated by the copyiſts, that, though nobody was better enabled to perform the duties of an editor than Mr. *H.* all his acuteneſs has not been ſufficient to re-eſtabliſh them. But in this part too we meet with a great number of happy and eaſy corrections, one of which we cannot paſs over in ſilence. In an Ep. of *Palladas*, p. 261, the MS. gives καὶ μύρμηκι χολὴν καὶ ἐείφῳ φασὶν ἐνεῖναι, Mr. *Huſchke* corrects moſt evidently καὶ σίφῳ, which is confirmed by a paſſage of *Suidas*, V. σίφος.—καὶ παροιμία ἔνεστι κἂν μύρμηκι κἂν σίφῳ χολή. In a diſtich of *Theodoridas*, p. 204, the true reading has eſcaped the ſagacity of the editor. The MS. reads,

Ἐκ δολιχοῦ τὸ βασφυρήλατον ὃς τάχει κρατήσας
Παῖς Ἀριστομάχειος ἀνεῖλε τὸν χαλκεῖον λίβητα.

The editor adds theſe words: "Legendum eſſe βα σφυρήλατον, quilibet intelligit, niſi in τὸ βα aliud quid latet. Dubito an hoc integrum

ſit

fit Epigramma. As there are in the Greek Anthol. many other Epigrams of the ſame ſimplicity, we do not believe that any thing is wanting to the integrity of that little poem. But in the firſt line muſt be read, Ἐκδολιχοῦ γέρας σφυρήλατιν, ὡς τ. Amongſt theſe Epigrams we find a dozen of riddles; ſome of them are given without an explication. From the latter we ſhall tranſcribe one, which we are able to reſolve:

Κτεῖνα κάσιν, κτάνε δ' αὖ με κάσις, θάνομεν δ' ὑπὸ πατρός·
μητέρα δ' ἀμφότεροι τεθναότες κτάνομεν.

i. e. "I killed my brother, and was killed by him; we die by our father, and dying we both kill our mother." The poet means the ſons of Œdipus, who murdered one the other in conſequence of a malediction of their father; and Jocaſta, their mother, ſtabbed herſelf upon the corpſes of her ſons. The reſt of theſe riddles, we hope to ſee explained by Mr. *Chardon de la Rochette*, who is preparing a new edition of the Greek Anthology, of which he has given now and then ſome ſpecimens in the Encyclop. Magazin, where he has alſo publiſhed and illuſtrated ſome of the Epigrams contained in Mr. *H.*'s collection.

It will not be ſuperfluous to obſerve, that Mr. *H.* in the courſe of his work, treats occaſionally of ſome other objects of claſſic literature; ex. gr. p. 28 of the verba neutra uſed as tranſitiva; p. 217, of the anteros; p. 87, 99, of the pronunciation of the Greek women; p. 172, 199, of a comedy of *Menander*, quoted under different titles, &c.

ART. 68. *Vitæ duumvirorum doctrina et meritis excellentium*, Tiberii Hemſterhuſii *et* Davidis Ruhnkenii; *altera ab eodem* Ruhnkenio, *altera a* Daniele Wittenbachio *ſcriptæ, nunc vero ob argumenti præſtantiam et ſimilitudinem junctim repetitæ.* Leipzig.

We are here preſented with a correct reimpreſſion of theſe two claſſical biographies of two of the moſt diſtinguiſhed philological ſcholars of our day, forming one volume in 8vo. The firſt is taken from the ſecond original edition, with conſiderable additions, publiſhed at Leyden, in 8vo. in 1789. *Jena ALZ.*

ART. 69. Caroli Morgenſternii *oratio de literis humanioribus ſenſum veri, honeſti et pulchri excitantibus atque acuentibus, publice habita in auditorio Maximo Athenæi Gedanenſis, die 29 Novembris, quum ordinariam eloquentiæ ac poëſeos profeſſionem auſpicaretur.* Lipſiæ et Gedani, 1800; 75 pp.

The author begins his diſcourſe by developing this idea, that the ſtudy of philology ſerves to cultivate all the faculties of the mind, whereas mathematics ſerve only to cultivate our underſtanding. Mr. *M.* divides his oration into three parts, in which he ſhows how the ſtudy of the belles-lettres forms, 1, our ſentiment of the truth; 2, that of moral conduct; 3, that of the beautiful. The author explains, among others,

others, the obſervation why the reading of the ancient writers excites greater attention and meditation, than that of the moderns; he makes ſome excellent reflections on the difference between the moral ſyſtem of the ancients and that of the moderns; on the contraſt between the ſpirit of humility among the Chriſtians, and the maſculine courage (ἀνδρία) of the Greeks, as well as on the cauſes by which the former has been produced. *Ibid.*

ACKNOWLEDGMENTS TO CORRESPONDENTS.

We will take an early opportunity of examining the ſubject upon which *Dr. Montucci* has favoured us with two or three Letters.

We acknowledge the receipt of *Mr. Huet's* Note and Pamphlet, relative to the Newtonian Syſtem.

We are ſorry that *Mr. Malleſon* is diſpleaſed with our criticiſm on his work; but we may ſafely appeal to the ſpecimen we have given for its truth and juſtice.

LITERARY INTELLIGENCE.

Mr. Nichols has enlarged the plan of his edition of *Swift*, and has added another volume, containing ſome valuable pieces, not inſerted in Mr. Sheridan's edition. In conſequence of this, the work will not be ready for publication until next month.

A new edition of *Dr. Glaſſe's* work, on the *Feſtivals of the Church of England*, is in the preſs.

A ſecond edition of *Mr. Edward Whitaker's Family Sermons*, is in the preſs.

A fourth edition of *Mr. Kett's* work on the *Propheſies*, is alſo reprinting.

Mr. Todd's edition of *Milton*, will appear in a few days.

A third edition of *Dr. Samuel Carr's Sermons*, will ſpeedily be publiſhed.

Mr. Reed has completed one half of the new edition of *Shakſpeare*, from *Mr. Steevens's* corrected copy.